

REPORT  
OF THE  
SANSKRIT COLLEGE SYLLABUS  
REVISION COMMITTEE

*Appointed by the*  
GOVERNMENT OF THE UNITED PROVINCES



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# REPORT OF THE SANSKRIT COLLEGE SYLLABUS REVISION COMMITTEE, UNITED PROVINCES

## CHAPTER I

### INTRODUCTION

THE history of the courses prescribed for the Government Sanskrit College Examinations begins from the year 1791 when the College was founded. The scheme of the courses of studies, originally proposed by Mr. Jonathan Duncan, at whose instance the institution was started, was based on the all-comprehensive scheme of the 18 Vidyas or branches of knowledge, including the four Vedas and the four Upavedas (i.e. Arthaveda, Dhanurveda, Gandharvaveda and Ayurveda). In actual practice, however, the courses, as taught in the College, was based, from the very beginning, on the curriculum then in vogue among the Pandits of Benares.

2. That curriculum, as is well known, had been for several centuries drifting towards the study of second-rate works, of comparatively recent growth, of the type of commentaries and sub-commentaries. Throughout that period, the study of ancient original Sanskrit works—the source books or Ākara Granthas—of every subject, had been receding into the back-ground. This drift has continued even during the history of the College. Attempts were made, during that period, to revive the study of ancient works like the Vedas, but they ended in failure. Thus, regeneration of the ancient Sanskrit literature, one of the main ideals of the College, has mostly remained unachieved as yet.

3. Another tendency, similarly of recent growth, of the curriculum, followed by the Pandits of Benares generally, has been to disregard the actual life of the people and the changed conditions of the world. That spirit has also continued to permeate the studies in the College. Whatever attempts have been made to improve the state of affairs in this direction, have been very partial, and have therefore achieved no tangible results.

4. From 1791 to about 1880 no serious attempt seems to have been made to systematize the courses of the College. In 1880, for the first time, the title examinations were instituted, on the model of the University degree examinations, "to stimulate the students of the Sanskrit College to a deeper, more extensive, and methodical study of Sanskrit literature." The same examinations, with certain important modifications in their nature introduced in 1887, as we shall see later on, have continued up to the present time, with some further changes in the number and the names, made in 1923.

5. From 1887 up to 1918 no important change was introduced in the courses; but the period from 1918 up to the present time is marked by a series of changes in the courses of studies. It was during this period that the Government in their G. O. no. 1264/XV, dated the 22nd April, 1922, appointed a Committee "for the revision and the re-arrangement of the course of Uttama examination". Throughout the period from 1887 up to the present time it is the only Committee that was appointed to revise the courses. But that Committee, whose report was published in the *United Provinces Gazette*, dated July 1, 1922, met only on 2 or 3 days, and naturally had no time to go deep into the question. The fundamental shortcomings of the courses practically remained as before. Still, as we shall see later on, the Committee introduced some important changes in the courses.

6. In 1923, with a view to provide a machinery for the control, conduct, and supervision of the Sanskrit College Examinations, the Government felt it necessary to create the Board of Sanskrit Studies, United Provinces. The creation of the Board was an important event. Through it, a new progressive spirit entered the Sanskrit College Examinations, and the old idea of sacrosanctity about the courses of studies began to disappear. It is owing to this that, though slowly, yet steadily, some important changes have been introduced in the courses since 1924.

7. The one indirect, but still very important, result of these changes has been to bring about a new awakening among the Sanskrit-knowing public, who have begun to think for themselves, and are no longer satisfied with the scholastic medieval order of things. A widespread dissatisfaction with the present courses of study has begun to manifest itself. For some years an agitation has been growing, especially marked in the student community, in favour of introducing reforms in the courses, so as to make them suitable for the present needs of the Sanskrit public and capable of infusing a new life in Sanskrit studies.

#### APPOINTMENT OF THE NEW COMMITTEE

8. It was under these circumstances that by *communiqué* no. 1374G/XV—505-1938, dated July 6, 1938, the Government of the United Provinces appointed the Sanskrit College Syllabus Revision Committee.

#### PERSONNEL

- (1) Dr. Bhagavan Das, M.A., D LITT., (*Chairman*).
- (2) MM. Pandit Prāmathanath Tarakabhushan, Principal, College of Oriental Learning, Benares Hindu University (Director of Sanskrit Studies, Benares Hindu University).
- (3) Pandit A. Chinna Swami Shastri, Mimansa Keshari, Veda-visharad, Vice-Principal, College of Theology, Benares Hindu University.

(4) Pandit Gopal Shastri, Darshana-Keshari, Professor of Sanskrit, Kashi Vidyapitha, Benares.

(5) Pandit Daya Shankar Pathak, Muttra.

(6) Dr. Mangal Deva Shastri, M.A., D.PHIL., Principal, Government Sanskrit College, Benares.

(7) Pandit Kashi Ram Saraswat, M.A., Retired Inspector of Sanskrit Pathshalas, Benares.

(8) Professor Babu Lal Tripathi, M.A., M.SC., Benares Hindu University.

(9) One representative of the Gurukul, Hardwar (Pandit Vagishwar Vidyalkara).

(10) Pandit Sabhapati Upadhyaya, Principal, Birla Pathashala, Benares.

(11) Pandit Bhagavan Din Mishra, Vaidya, M.L.A., Brahmanpura, Bahraich.

The Inspector of Sanskrit Pathshalas to act as Secretary of the Committee.

#### TERMS OF REFERENCE

"To advise Government as to the changes that should be introduced in the syllabus of studies for the various examinations conducted by the Government Sanskrit College, Benares, as well as the scheme of examinations, with a view to economize time and modernize the curriculum without in any way lowering the standard of knowledge of the scholars specializing in the various branches of Sanskrit study."

9. Under G. O. no. 2373-G/XV—505-38, dated November, 5, 1938, the Government appointed Dr. Mangal Deva Shastri, M.A., D.PHIL., Principal, Government Sanskrit College, Benares, to work as Secretary of the Sanskrit College Syllabus Revision Committee instead of the Inspector of Sanskrit Pathshalas, United Provinces.

10. The first meeting of the Committee was held on August 21, 1938 and was inaugurated by the Hon'ble Shri Sampurnanand, Minister of Education, United Provinces. The speech of the Hon'ble Minister forms Appendix I\* of this Report.

11. Further meetings of the Committee were held on August 22, 23, 24, 27, 28 and 31, 1938; December 10, 11, 12, and 13, 1938; and finally on August 24, 25, 26, and 28, 1939 to consider and adopt this report.

12. At an early sitting the Committee decided to issue a questionnaire (Appendix VIII) to the Sanskrit Pathshalas, and to scholars interested in Sanskrit study. Answers were received from 270 persons and institutions. A tabulated abstract of these answers is given in Appendix X\*, and important extracts from select answers in Appendix IX\*.

13. At its meeting on August 31, the Committee appointed a sub-committee of the members named below, to draw up detailed courses of study for each of the examinations in accordance with the general

principles agreed upon at the previous meetings, after taking into due consideration the answers received in reply to the questionnaire.

- (1) MM. Pandit Pramathanath, Tarakabhushan.
- (2) Pandit A. Chinna Swami Shastri.
- (3) Pandit Sabhapati Upadhyaya.
- (4) Pandit Gopal Shastri, Darshana Keshari.
- (5) Pandit Kashi Ram, M.A.
- (6) Pandit Babu Lal Tripathi, M.A.
- (7) Pandit Tribhuvan Prasad Upadhyaya, M.A., Vyakarana-charya.
- (8) Dr. Mangal Deva Shastri, M.A., D.PHIL., Convener.

The members were requested to consult experienced specialists of the several Shastras as necessary.

14. The meetings of the sub-committee for preparing the draft courses were held on September 13, 1938 and December 3 and 4, 1938. In accordance with the instructions of the main Committee, as well as the decision of the sub-committee, the convener of the sub-committee arranged several meetings of experts in the different Shastras, to discuss with them the changes to be introduced in the courses of studies. These meetings, some of which were kindly attended by many of the foremost Pandits of Benares, were held on September 21, October 19, November 23, 26, and 30, 1938.

Among the learned Pandits of Benares who attended these meetings and took part in the discussions regarding the new courses in the different subjects, the following names may be especially mentioned :

- (1) MM. Pandit Hari Har Kripalu, Principal, Goenka Sanskrit Maha-Vidyalaya, Benares.
- (2) MM. Pandit Balkrishna Mishra, Principal, College of Oriental Learning, Benares Hindu University.
- (3) Pandit Sabhapati Upadhyaya, Principal, Birla Sanskrit Vidyalaya, Benares.
- (4) Pandit Narayan Shastri Khiste, Librarian, Saraswati Bhavana Library (Manuscript section), Benares.
- (5) Pandit Shiva Datta Mishra, Government Sanskrit College, Benares.
- (6) Pandit Surya Narayana Shukla, Government Sanskrit College, Benares.
- (7) Pandit Ganapati Shastri Mokate, Government Sanskrit College, Benares.
- (8) Pandit Radha Kanta Jha, Nyayacharya, Goenka Sanskrit Mahavidyalaya, Benares.
- (9) Pandit Purnachandracharya, Benares.
- (10) Pandit Padma Prasad Bhattra, Nyayacharya, Marwari Sanskrit College, Benares.
- (11) Pandit A. Chinna Swami Shastri, Mimansakeshari, Benares-Hindus University.

(12) Pandit Gopal Shastri, Darshan Keshari, Kashi Vidyapitha, Benares.

(13) Pandit Mahadeva Pandeya, Sahitya-Vyakaranacharya, Benares Hindu University.

(14) Pandit Ananta Shastri Phadke, Sanskrit College, Benares.

(15) Pandit Narasinha Acharya, Sanskrit College, Benares.

(16) Pandit Dhundi Raj Shastri, Nityanand Veda Vidyalaya, Benares.

(17) Pandit Bhagavat Prasad Mishra, Government Sanskrit College, Benares.

(18) Pandit Ganga Dhar Shastri, Bhardwaj, Sanskrit College, Benares.

(19) Pandit Gopal Shastri Nene, Sanskrit College, Benares.

(20) Pandit Ramananda Mishra, Jyautishacharya.

(21) Pandit Sita Ram Jha, Jyautishacharya.

(22) Pandit Babu Lal Tripathi, M.A., M.S., Benares Hindu University.

(23) Pandit Chandra Shekhar Jha, Jyautishacharya, Goenka Sanskrit Mahavidyalaya, Benares.

(24) Pandit Baldeva Pathak, Jyautishacharya, Benares Hindu University.

(25) Pandit Padmakar Dvivedi, Sanskrit College, Benares.

(26) Pandit Raghunath Sharma, Jyautishcharya.

(27) Pandit Madhukanta Jha, Jyautishcharya, Shyama Sanskrit Vidyalaya, Benares.

(28) Pandit Ram Nihor Dvivedi, Jyautishacharya, Marwadi Sanskrit College, Benares.

(29) Pandit Gena Lal Chowdhari, Jyautishcharya.

(30) Pandit Ram Vyas Pandeya, Jyautishcharya, Benares Hindu University.

(31) Pandit Raj Narayana Pandeya, Vyakaranacharya, Benares Hindu University.

(32) Pandit Shiva Nath Jharkhandi, M.A., M.Sc., Librarian, Sanskrit College Library, Benares.

(33) Pandit Narayan Datta Tripathi, Vyakaranacharya, Shri Chandra Mahavidyalaya, Benares.

(34) Pandit Hari Nath Shastri Goenka Mahavidyalaya, Benares.

(35) Pandit Raghunath Shastri, Vyakaranacharya, Marwari Sanskrit College, Benares.

(36) Pandit Vama Charana Bhattacharya, Nyacharya, Rajasthan Sanskrit College, Benares.

(37) Pandit Madan Mohan Shastri, Principal, Marwari Sanskrit College, Benares.

(38) Pandit Ambika Prasad Upadhyaya, Benares Hindu University.

(39) Pandit Ganpati Deva Shastri, Sanskrit College, Benares.

(40) Pandit Pavahari Sharan, Jyautishacharya, Sanskrit College, Benares.

(41) Pandit Chandra Shekhar Jha, Sarat Kumari Vidyalaya, Benares.

(42) Pandit Mahadeva Shastri, Sanskrit College, Benares.

The suggestions of Pandit Vidyadhar Mishra, Principal, College of Theology, Benares Hindu University, Pandit Bhala Chandra Shastri and Pandit Hrishikesh Upadhyaya, both of the Government Sanskrit College, were also available for the courses in Veda, Sahitya and Jyaut'sha respectively.

In preparing the courses in Raja Shastra ("The Science of Government, or Political Science"), advantage has been taken of the valuable suggestions and recommendations of Acharya Narendra Deva, Professor Mukut Bihari Lal of the Benares Hindu University, and Dr. Beni Prasad Sahib, M.A., D.LITT., of the Allahabad University.

The courses dealing with history have been prepared mainly in consultation with Professor Jaichandra Vidyalanakara.

The courses on Sarva Nyaya and Bauddha Darshana are mainly based on the suggestions of Pandit Rahul Sankrityana, as those on Jaina Darshana are based on the suggestions of Pandit Sukha Lal Shastri of Benares Hindu University, and Pandit Mahendra Kumar Shastri and Pandit Kailash Chandra Shastri of the Syadwad Vidyalaya, Benares.

15. The report may appear rather lengthy. It is due to the fact that a good portion of the second chapter has been devoted to tracing the history of the courses of studies. In our opinion, such tracing was necessary, not only to remove many misapprehensions, but also to enlighten the Sanskrit public on many points connected with the history of the Sanskrit College courses.

16. We have endeavoured to perform the task entrusted to us by the United Provinces Government, to the best of our ability, bearing in mind the valuable principle of following the middle course between conservatist inertia and radicalist excessive changefulness, and have suggested only fairly easy and readily manageable changes to begin with. As the collective mind of the people turns more and more in the new (which is fundamentally the very old) direction, the millennia—old and very deep roots of Sanskrit learning and literature will also inevitably put forth new branches and leaves, which will deplace the dried up and drying limbs, and will give to the people of India an abundant yield of fresh and very wholesome fruit.

In order that this may be, it is necessary that the persons who will have most to do with the work of making the scheme successful, should be of one mind and heart, thoroughly desirous of the good of the people, not taken up with little personal considerations and prejudices, but, instead genuinely devoted to the principles and ideals on which the scheme is based. The offices of Principal and Registrar, which are even now theoretically separated, but actually are held by the same person at present, will have to be separated, if the duty of each is to be discharged properly. We trust that the Government will appoint such a person as Registrar as will loyally help to make the scheme a success for that officer is a very important factor in the working of the scheme.



## CHAPTER II

### HISTORY OF THE SANSKRIT COLLEGE AND DEVELOPMENT OF THE COURSES OF STUDIES PRESCRIBED FOR THE SANSKRIT COLLEGE EXAMINATIONS.

As the Committee is primarily concerned with the revision of the courses of studies prescribed for the Sanskrit College Examinations, it is but necessary, in order to understand the nature and development of the present courses, that we should know not only the history of the growth and expansion of the Sanskrit College Examinations but also the history of the Sanskrit College itself. It is only by knowing that history that we shall be able to properly appreciate the nature of the present courses of studies and in the light of that appreciation to suggest the line of further development of the same.

As the Sanskrit College Examinations have developed out of the Sanskrit College, we must first trace the history of the Sanskrit College itself. The history of the Sanskrit College, broadly speaking, can be divided into four main periods. The first period begins from 1791 and ends with 1844. The second period extends from 1844 to 1880. The third period covers the years from 1881 to 1918. The fourth period which is still running may be said to have begun from 1918.

It is unfortunate that owing to the scarcity of old College records we have not enough material to properly trace the history of the College in all its periods. The only source of our information, for the first period, is the "Sketch of the rise and progress of the Benares Pathashala or Sanskrit College" by G. Nicholls, published at the Government Press, Allahabad in 1907. The original manuscript by G. Nicholls ended only with 1848. At the time of its publication a supplement, giving a bare outline of the history of the College from 1848 to 1906, was also added. From 1844 onward we shall try to give some more information which can be gathered from whatever is extant of the College records.

#### ESTABLISHMENT OF THE COLLEGE AND ITS PROPOSED OBJECTS

The Benares Pathashala or Hindu College or what later on came to be designated, at different periods, either as Benares College or as Sanskrit College, Benares, was started at the instance of Mr. Jonathan Duncan, the Resident of Benares, in 1791, by the Government of Lord Cornwallis for the preservation, cultivation and improvement of the Sanskrit Literature.

#### PROPOSED ADVANCES OF THE INSTITUTION

As regards the advantages derivable from the establishment of the College, Mr. Duncan writes : "Two principal advantages seem derivable from such an establishment : the first to the British name and nation,

in its tendency towards endearing our Government to the native Hindus, by our exceeding in our attention towards them and their system the care ever shown by their own native princes; for although learning has ever been cultivated at Benares in numerous private seminaries, yet no private institution of the kind here proposed ever appears to have existed to which may in a considerable degree be attributed the great difficulty of our now collecting complete treatises (although such are well known to have existed) on the Hindu religion, laws, arts and sciences—a defect and loss which the permanency of a college at Benares must be peculiarly well adapted to correct and recover; by a gradual collection and corrections of the books still to be met with (although in a dispersed and imperfect state) so as with care and attention and by the assistance and exertions of the professors and students to accumulate at only a small comparative expense to Government a precious library of the most ancient and valuable general learning and tradition now perhaps existing in any part of the globe.

“The second principal advantage that may be derived from this institution will be felt in its effects, more immediately by the natives, though not without being participated in by the British subjects, who are to rule over them, by preserving and disseminating a knowledge of the Hindu Law, and proving a nursery of the future doctors and expounders thereof to assist European Judges in the due, regular and uniform administration of its genuine letter and spirit to the body of the people.”

The above passage clearly shows that according to the ideas of Mr. Duncan the college was intended to be, from the very beginning, not only a seat of learning or a place for the diffusion of Sanskrit knowledge, but also a place for the collection, preservation and regeneration of the ancient Sanskrit literature. How far these expectations have already been fulfilled, we shall examine in due course.

#### THE PROPOSED SCHEME OF THE COURSES OF STUDIES

With a view to lay down the courses to be taught in the institution, the Resident communicated to the Government the following analysis of Hindu Literature, pointing out to the professors “the several branches of learning it would be their object to cultivate, and perhaps in time to improve.”

The analysis taken from the Agani-Purana was: (1) The four Vedas, (2) four Upavedas (Ayurveda, Gandharvaveda, Dhanurveda and Arthaveda), (3) six Vedangas (Shiksha, Vyakarana, Chhandas, Nirukta, Kalpa and Jyautisha), (4) Darshana (e.g. Mimansa and Nyaya), (5) Smriti (Dharmashastra), and (6) Purana.

This analysis is apparently based on the scheme of the Eighteen Vidyas or branches of knowledge and shows at a glance the all-comprehensive scheme of studies that was placed as the ideal before the Sanskrit College even at the time of its foundation. Though the ideal by the very nature of its comprehensiveness has not yet been realized in its entirety, it can still guide us in our suggestions as regards the further extension of the activities of the College.

### THE FIRST ESTABLISHMENT OF THE COLLEGE

At the outset it was considered proper to appoint only nine professors, including the Rector or head Pandit, who were to teach Veda, Vyakarana, Vedanta, Nyaya, Mimansa, Purana (and Kavya), Jyautisha, Ayurveda and Dharmashastra.

The proposed rules for the College, among other things laid down :

(1) The Governor in Council to be visitor and the Resident his Deputy.

(2) The nine scholars (or eighteen if so many can be supported) to be taught gratis, but no other except a certain number of such poor boys whose parents or kinsmen cannot pay for instruction; all other scholars should pay their respective teachers as usual.

(3) The scholars to be examined four times a year.

(4) Each professor to compose annually a lecture for the use of his students in his respective science and copies of such lectures to be delivered to the Resident.

(5) The plan of a course of studies in each science to be prepared by the several professors.

Nine students were accordingly assigned to the nine teachers with various allowances. They were obviously the foundation students. There is no information available as to the number of non-foundation students at this time. The proportion of these two kinds of students as well as their total number always varied from time to time and depended on the satisfactory or the otherwise condition of the institution. The table given as Appendix II\* and taken from the Sketch will give a clear idea on the point.

The same is the case with the number of teachers and their classes, which also varied from time to time, not only according to the subjects taught in the College, but also according to the number of teachers required to teach any particular subject in consonance with the importance attached to it. Thus in 1800 we find a list of 12 teachers including a teacher for each of the four Vedas. In 1813 again we find that "A vacancy having occurred in the Rig Veda and the study of Dharma Shastra being considered of more importance than the Vedas, the Professorship of the latter was abolished, and a (second) chair of Law established in its room." In 1836 again we find four professors of Grammar with 74 pupils; Appendix II\* will also show the number of teachers as it existed from year to year during the first period of the College.

### THE ADMINISTRATION OF THE COLLEGE

Under the first rules of the College the general supervision was vested in the Resident, but the internal management and discipline of the College was left to the Rector or head Pandit. This arrangement continued at least for 7 years (1791 to 1798). It appears that during this period abuses had taken place in the management of the College affairs by the Rector; for in 1798 Government issued orders for the formation of a Committee to inquire into the dispute existing in the College

\*Not printed.

and other circumstances connected with it." The inquiry brought to light all sorts of malpractices of the Rector and some other members of the teaching staff, with the result that the Rector and some other Pandits were dismissed and new appointments were made in their place, and all the powers hitherto vested in the Resident were transferred to the Committee.

This Committee in course of time became a permanent institution for supervising the College affairs and came to be designated, later on, as "the Committee of the Benares College", or "the Committee of Superintendence for the Hindu College, Benares", or "Local Committee of Public Instruction."

At first the general Superintendence of the College affairs was vested in the Committee, while the Secretary attended to routine matters only. It was, however, soon realized that the proper superintendence and control of the College could only be carried on effectively by a whole-time European officer as its head. From 1820 therefore the Government decided that the Secretary, under the authority of the Committee, was to act also as the Superintendent of the College. He was made responsible for the internal discipline of the College as well as the courses of studies to be pursued therein. This arrangement continued till the end of the first period of College history, i.e., 1844, when, for the first time, the post of the Principal was created.

#### THE SUBJECT TAUGHT IN THE COLLEGE

We have already referred to the all-comprehensive scheme, of the courses of studies based on the eighteen Vidyas, the cultivation and in course of time even the improvement of which, Mr. Duncan contemplated, would be the object of the professors of the College. In due course we shall thoroughly discuss the question as to how far this ideal of Mr. Duncan has been so far realized. Here we would confine ourselves to the various subjects which were taught in the College in its first period. The first establishment of the Pandits, we have seen, was appointed to teach Veda, Vyakarana, Vedanta, Nyaya, Mimansa, Purana (and Kavya), Jyautisha, Ayurveda and Dharmashastra. Of these subjects, Vyakarana, Vedanta, Nyaya, Jyautisha and Dharmashastra have always, without any interruption, been taught in the College. Though there has been variation in the degree of importance or popularity attained to any of these subjects, the question never arose regarding the discontinuance of their teaching in the College. But similar has not been the case with certain other subjects, as detailed below.

#### DHARMASHASTRA

In consonance with the views of Mr. Duncan, that one of the principal advantages to be derived from the establishment of the College would be the training of the doctors and expounders of Hindu Law to assist European Judges in its administration in the British Courts, a great deal of impotence, during the early years of the College, was attached to the teaching of Dharmashastra. The College at the time used to supply Law

Pandits to the then British Courts. It was in view of this importance that a second Dharmashastra chair, as referred to already, was established in the College in 1813. "The introduction", says the Sketch, "of the study of Hindu Law, by the establishment of the Dharmashastra professorships, was highly commendable, and certainly beneficial to the College, both in a literary and utilitarian point of view; for the Vewastus (Vyavasthas) of the College Pandits have always been considered valuable, in all disputed points of law, not only by the courts, but by private individuals." But as the practice of referring questions of Law to the Pandits of the College was, by the order of the Sadar Dewani Adalat, considered irregular and was discontinued from about 1837, and also because the Government from about 1830, in the nomination of Government Vakils in the Indian Courts, began to attach more and more importance to the knowledge of English, the importance of Dharmashastra gradually declined. The second Dharmashastra chair was also abolished in course of time.

#### THE PERSIAN CLASS

In 1813 it was considered of much importance that the Law Pandits attached to the Courts should be acquainted with Persian, so that they might be able to translate the various law questions submitted to them in Persian. A Persian class with a Munshi was therefore started in 1813 "for the purpose of teaching the Persian language to those students of the Hindu Law, who may wish to be appointed Pandits in the Courts, or to any other students who might wish to acquire a knowledge of Persian". As regards this class the writer of the Sketch says (page 19): "The establishment of a professorship for instruction of Law Pandits in Persian was correct in theory, but an utter failure in practice; for I believe it to be a fact that not a single Pandit ever availed himself of the facility offered for acquiring a knowledge of Persian."

This Persian class, in which it seems Arabic also used to be taught, was abolished in 1838, for, to quote the Sketch (page 78) again, "The Persian and Arabic class having been diverted from its original design, inasmuch as none of the Pandits had studied Persian, with a view to qualify themselves for Law officers, nor any Persian scholar studied Sanskrit; the General Committee after consulting with the Local Committee abolished the class."

In 1841 the Persian and Arabic class was again established under the orders of the Governor-General, not necessarily with a view to teach the languages to the Sanskrit students, but as a general class open to all those who wished to study them. About 1844 the Persian class, hitherto attached to the Sanskrit College, was removed to the English College.

#### THE VEDAS

It was intended from the very beginning that the Vedas should form an important subject of study in the College. We have seen that there was provision for it in the first establishment of the Pandits. In 1800, we learn from the Sketch (page 7), the College establishment included

four Veda Pandits, i.e., one for each Veda. But it would seem that later on this all-important subject, due to various reasons, could not hold its own, and, in spite of their wishes to the contrary, the authorities of the College were led to the total abolition of the Veda professorships about 1828.

In view of the great importance of the subject, it would not be out of place to quote a few rather significant extracts from the Sketch on this point.

In 1820 the Local Committee, while proposing to the Government the abolition of the Veda classes, wrote : "It appears from the report of the examination of the pupils that the course of study does not introduce the students to any sort of acquaintance with subject of their studies, and that all that the professors themselves are able to communicate is the mechanical repetition of unintelligible sounds" (Sketch, pages 32 and 33).

In 1828 the remarks of the General Committee of Instruction (at Calcutta) upon the proposition for the abolition of the Veda classes were as follows : "The Local Committee has concurred in the recommendation of Captain Thoresby, to abolish the Veda classes and, constituted as they have hitherto been, we see no objection ; the sole object of tuition having been the recitation of such parts of the ritual, as are still in use, agreeably to fixed cadences and intonations, without any attempt to explain the sense of the original passage. As observed by Captain Thoresby the only end of this institution was to enable indigent and ignorant Brahmans to gain a livelihood, as underling priests. Although, however, we concur in the arrangements adopted by the Local Committee we should regret to see the study of the Vedas altogether excluded from the Government Colleges as it would be by its abolition at Benares, there being no Veda class in the Sanskrit College at Calcutta. The Act itself might be misconstrued into a design to obliterate that which is the basis of the original Hindu system, and it would certainly contribute to the total loss of works, which are valuable for the light they throw upon the history of the Hindu religion, and Sanskrit Language. The Vedas exercise but little influence upon the present practices of the Hindus, and much of their language is obsolete; if wholly neglected therefore they will soon become unintelligible. Without therefore attaching undue importance to the study, we should wish it to be cultivated to a sufficient extent to provide a few Pandits able to explain the ancient text. We should accordingly propose to keep one class for the perusal of the Vedas, with the commentaries attached to them, not with the same object as heretofore; but for the purpose of understanding their purport, and interpreting their language (Sketch, pages 64 and 65)".

Again the Sketch says (page 19) : "Considering the high antiquity of this branch of learning, the fact that it has been so much neglected by the Pandits of Benares, that it is a matter of dispute if any Pandits, now living, are acquainted with the sacred books, so as to explain them;

it is a pity that in a college, established by Government for the express purpose of not only cultivating, but preserving Hindu Literature, studies of the highest antiquarian value should have been discouraged by the abolition of the Veda professorships".

All these extracts tell the sad tale of how and why the professorships of Veda were abolished from the College during the first period of its history. The subject was, however again introduced in the College in 1922 by the creation of a chair of the Shukla-yajurveda.

#### SANKHYA AND SAHITYA

In 1820, with the permission of the Government, the Local Committee created two new professorships, one for Sankhya (+ Yoga), "hitherto unaccountably omitted", and the other for Sahitya (or Kavya and Alankara) or "Polite Literature". Both these subjects, though introduced rather late, have ever since continued to be taught in the College.

#### MIMANSA

We have seen that in the first establishment of the College professors there was a provision for the teaching of Mimansa. But in 1834 "The Secretary proposed the abolition of the Mimansa class on the grounds of the unpopular nature of the study causing a disinclination on the part of the students to pursue it". Under the orders of the Government the Mimansa class was therefore abolished in 1835. We shall see later on that about 1880, when the new Sanskrit College Examinations were started, the subject of Mimansa was included among the courses of studies for the Acharya Examination. But it seems that the subject was not regularly taught nor there was any special chair for it in the College. In the words of the writer of the Sketch the abolition of a metaphysical chair in a College established to promote and to preserve Hindu Literature was rather startling.

#### PURANA

Though there was a provision for the teaching of Purana in the first establishment of the College, it seems, the study of the subject was never placed on a realistic footing in the College. The subject continued, almost from the very beginning, to be assigned to one of the professors specifically appointed for other subjects. It therefore always occupied a very inferior position in the College and the students also do not seem to have evinced any real interest in the subject. It was for such reasons that under the orders of the Government the Purana class was abolished in 1835, and the Purana Pandit "was directed to attend the College and assist the other Pandits". Through the munificence of Seth Gauri Shankar Goenka, a gentleman highly interested in the revival of Sanskrit Studies, a chair for the subject has however again been established in the College since 1930.

## AYURVEDA

Ayurveda or Medicine, we have seen, was made a subject of study in the College from the very beginning. But as it does not seem to have gained much popularity with the students it gradually came to be neglected and since 1823, when the teacher of the Medical class was appointed professor of the Puranas in addition to his own duties, it seems, the subject came to lose all interest, and with the dismissal of the Pandit in 1826 even the nominal chair of Medicine became extinct.

In 1833, however, there was again a proposal to start a Medical class on a better scale and with higher aims than before. But for some unexplained reasons the class was never established. It would be of some interest to give here an extract from the Sketch (page 74): "In August 1833 the General Committee suggested the expediency of establishing a Medical class in connection with the Sanskrit College, and requested the Local Committee would take the subject into its early consideration. It was proposed that the class should be similarly constituted to the one attached to the Sanskrit College in Calcutta, in which instruction both on the Indian and European systems was imparted, theoretic instruction being confirmed by clinical observations in a small hospital, the patients in which were attended by the pupils of the class, the English language being made the medium of instruction in the European system."

"The Local Committee in reply stated there could be no objection to the proposed Medical class, and it appeared probable the measure would be attended with success, and that eventually it would prove highly useful. None of the students in the Sanskrit College having manifested any inclination for the study of English, some time must elapse before any of them could be fitted to attend Medical lectures in English; it was proposed to engage a native Medical professor in the first instance, and that when the class was sufficiently forward, an arrangement, it was thought, might be made with the Civil Surgeon to give lectures and hospital instruction to the class."

"The General Committee, replying to the Local Committee upon the proposal for a Medical class, remarks with satisfaction that it is expected that some of the pupils of the Hindu College will attend the class, and it infers that the prejudice which has so long kept Bengali Brahmans from joining the Medical class does not prevail among the classes of Brahman pupils of Benares."

## THE COURSES OF STUDIES

The Sketch, we have seen, is very helpful in giving us an idea of the history of the different subjects taught in the College during the first period. But unfortunately it is not so when we come to examine as to what courses of study were prescribed for, or at least were taught in, each of the subjects. We have already referred to the fact that one of the proposed rules for the College laid down that the plan of a course of studies in each science was to be prepared by the several professors;



but what was the course or whether it was actually prepared in the first years of the College we do not know definitely. Nor do we know whether at the time any attempt was made to classify pupils of the different sciences according to their different degrees of proficiency.

For the first time we find that in 1815 the Local Committee ordered that "All supernumerary students attending college, with a view of being ultimately admitted on the foundation, were to be admitted into the Vyakarana class and no other. Those students, who had obtained a knowledge of Vyakarana, were to be promoted from time to time as opportunity offered to the higher classes in the college".

In 1820 Dr. H. H. Wilson and Captain Edward Fell, who were appointed to examine and report on the state of the Sanskrit College, in course of their report wrote : "We have also to observe in this class (Vyakarana), as well as in all the rest, the utter absence of classification, properly so termed, and the want of those instructions, as honourable as useful, by which pupils are in all Seminaries discriminated, and arranged according to their different degrees of proficiency, and the different subjects of their more or less advanced studies." (Sketch page 25); again "A student it seems is permitted to enter into any class at will and with or without any previous requisitions, and the Tyro who can scarcely decipher the character, and who has no idea of any such a distinction as a noun or verb, plunges confidently into the mysteries of Law or Physic, Logic or Divinity; the consequence is such as might be ...expected, and a most unprofitable waste of time and labour ensues; there is another evil attached to it, the disgust and indifference of the professors who are thus compelled to teach letters and words, when they ought to be employed in communicating thoughts and things." (Sketch, page 26).

The same year the Local Committee made, *inter alia*, the following proposals to the Government :

"Upon entering the College at the usual age, the student shall be expected to undergo an examination in the Rudiments of Grammar, as explained in the various elementary treatises which are ordinarily read by the Hindus, at an early period of life, and without some acquaintance with which nobody shall be admitted; he shall then enter the first Grammar class, studying the Sidhanta Kaumudi and the Sutrās of Panini, and shall be engaged two years in this department of study alone.

"At the end of two years or three years, we conceive that the student should associate his grammatical studies in a higher class, that of Polite Literature including Prosody and Rhetoric, in which, and in the higher classes of Grammar, he may be allowed to continue for three years more; he should also, during some portion of this time, acquire the elementary rules of Arithmetic as far at least as the end of Division, and he must then, at the expiration of the five years if he has exercised any diligence, or is possessed of any ability, be fully qualified to enter upon more important and more abstruse studies, in the selection of which, for the

remaining seven years of his stay, he may be safely left to his own discretion" (Sketch, pages 34 and 35).

This seems to be the first attempt to somewhat systematize instruction in the College. According to these proposals a student, before he was admitted to the College, was expected to have studied rudiments of Sanskrit Grammar roughly up to the standard of the *Laghukaumudi*. Then he was to study for two years in the first Grammar class. This was followed by a three years' study of higher Grammar coupled with Prosody and Rhetoric and Elementary rules of Arithmetic. This was to be followed by a seven years' still higher study of a more important and abstruse nature in any of the different subjects taught in the College. The subsequent history of the College shows that the scheme was not strictly followed, still the proposals mark an important forward step in the history of development of the College, which in a way foreshadowed the beginning of the later Prathama, Madhyama and Acharya Examinations.

The Government while approving of these proposals also intimated that the books to be studied in the College shall be determined for each class by the Pandit of each class, with the consent of the Superintendent.

For the first and last time, in connection with the first report of the quarterly examination, dated 1820, we come across, in the Sketch, a list of books taught in the various subjects in the College. The list does not show any high level of study in most of the subjects (for the list of the books, analyzed subjectwise, see Appendix III). According to the list the study of Grammar did not go beyond the *Siddhanta Kaumudi*, while the study of poetry was confined only to the *Raghuvansha*, *Magha* and *Bhatti*. Nor does the list show any systematic basis of study of books regarding any particular subject. The two Grammar classes, for instance, referred to in the list, were not based on any gradation of study, and practically the same books were taught in both the classes.

Another similar and at the same time much bigger list of books studied in the College is also fortunately available to us from an extant College record dealing with the period 1842 to about 1848. The list is probably meant for the year 1842 and reflects the progress the College had made during interval since 1820. The list shows, besides other interesting points, that Arithmetic was taught from a book called *Shikshamala* and that *Rekha Ganita* also was being studied. But here also we see the same want of regular gradation of books or courses (for the list of the books, see Appendix IV).

It would seem that, with the possible exception of the partial attempt of the Local Committee in 1820, referred to already, no serious attempt was ever made, throughout the first period, either to introduce or even to evolve any graded or definite course of study in any of the subjects taught in the College. Probably it was left to the fancy of the students or at best to the fancy of the teacher concerned as to which books were to be studied in any particular class of the College.

## THE TERM OF STUDY

It appears that in the first year of the College no limit was fixed as to the total period allowed for study. This non-limitation of time for continuance of stay in the College naturally led to a lax system of instruction pursued by the preceptors. The College Committee therefore resolved for the first time in 1813 "That the term of study should be limited to 12 years, during which period students should draw allowances according to a specified scale; but that no student, who continued in the College after the above period, should draw any allowance". The proposition was at first objected to by the Government, as it exceeded the period allowed in the Madrissa of Calcutta. But the Committee insisting on the advisability of fixing the term of study at 12 years, the Government agreed to the proposition subject to limitation in particular cases.

This was the beginning of the future tradition of 12 years' study in the College for proficiency in any particular subject, which has continued to influence the courses of study of the College, even under changing conditions, up to the present time.

## EXAMINATIONS

In spite of the fact that one of the first proposed rules for the College provided that the scholars were to be examined four times a year in the presence of the Resident, due to the unsatisfactory condition of the College, no examinations whatsoever seem to have taken place in the College in its early years. In 1811 for the first time, the Government, while anxious to reform the state of the College, *inter alia*, proposed :

"That public disputations be held annually before the Committee and in the presence of all other persons who may be desirous of attending, and that prizes, rewards, and literary honours be conferred on such students as shall have manifested the greatest proficiency."

"One of the most remarkable features" or adds the Sketch, "in the Government proposition was the value of prizes to be bestowed at the annual exhibitions which were as follows :

	Rs.
The best scholar and successful disputant .. ..	800
The next .. ..	400
The third .. ..	200
The fourth .. ..	100

For other good scholars an honorary dress, to each, consisting of a cloth of little (? small) value, for this Rs.200 were to be allowed" (page 15 of the Sketch).

The Committee, however, considered that a more signal and durable mark of merit at the public examination might be found in the distribution of medals, in lieu of honorary dresses, and therefore in 1813 recommended to Government the substitution of medals in the place of the latter marks of honour. The proposition of bestowing medals, instead of honorary dresses, was agreed to, but was never carried out.

In 1820, the Local Committee, while formulating a scheme of courses of study (already referred to on page 13) and classes also proposed. "On removing from one class to another, certificates of proficiency in the one quitted should be given to the student signed by the Pandit under the approbation and with the confirmatory countersignature of the Superintendent, and on the student's finally leaving the College a certificate of his proficiency in any class or classes signed by the Superintendent and countersigned by the members of the Committee may be granted him, a testimony which will be advantageous as well as creditable to the holder, and which might perhaps be hereafter required as the qualification of those Pandits who may become candidates for employment, in any line, under the members of the Honourable Company's service" (Sketch, pages 35 and 36).

The Government while approving of this proposal also remarked that "Stated periods should be fixed for the public examination of the students and that considerable advantage will probably result from the attendance, not only of the gentlemen of the Committee, but also of any other British or native gentlemen who can be induced to attend".

The writer of the Sketch remarks (page 45) in this connection : "Although it was repeatedly resolved and ordered that annual examinations and disputations should take place, at which rewards, medals, literary distinctions, etc., should be given to deserving pupils, nothing appears upon record bearing upon these points till 1st January, 1821, when a meeting of the Committee was held, at which it was resolved that prizes, in gold mohurs, to the amount of nine hundred and sixty rupees, should be distributed to the students reported as having made most proficiency". Thus the public disputation and the annual examination, probably for the first time, were held in the College in 1821.

Once started, these annual examinations and public disputations became a regular annual function of the College and continued to exert a stimulating influence both on the students and the staff probably till about the end of the first period of the College history. About the first public disputation it is recorded that the ceremony was "fully attended by the gentlemen of the station both civil and military, and likewise by a numerous party of the most distinguished natives residing at and near Benares". Similarly the report about the second public disputation says that it was attended by the Raja of Benares who presented Rs.1,000 to the institution, and that many of the higher class of Indians evinced their opinion of the institution by donations, amounting in the whole to Rs.4,378. These public disputations (or Shastrarthas), which served the purpose of Annual Convocations, gradually seem to have lost their importance and were discontinued. The annual examinations, however, continued to be held in the College, as we shall see later on, long even after the introduction of the present Sanskrit College Examinations.

As to the nature of the certificate of proficiency granted during this period to students, leaving the College after successful termination of

their studies, we have fortunately copies of two or three of such certificates on record. As they are sure to be of interest we quote two of them in the following (1) "Certified that Ambika Datt attended the Government Benares Sanskrit College for 12 years during which period he passed several creditable Examinations. He studied Vedant under Umā Rān Pandit for 10 years, Nyāya under Krishn Chandr Bhattāchārjī, and read Shankh (= Sāṅkhya) Jog, Viākarnā (= Yoga, Vyākaraṇa) and Law within this period."

BENARES : OFFICE OF LOCAL

COMMITTEE OF PUBLIC.

INSTRUCTION :

15th August, 1843.

(Sd.) D. BUTLER,  
Secretary, Local Committee of Public  
Instruction.

The Sanskrit copy of the same is as follows :

स्वस्ति श्रीमद्रसाश्रुतासीरधोरखोरजितजितसापत्नवीरसार्वभौमकम्पनीप्रभूनियोजित  
काशीराजधानीस्थसंस्कृतपाठशालायां वेदान्तपाठनाधिकार्युमावर्षडितसमीपे दश समा-  
न्यायपाठनाधिकारिश्चोतर्कभूषणश्रीकृष्णचन्द्रभट्टाचार्यपार्ष्वे द्वे समे इत्येवं द्वादश समा-  
निगनावसिति विद्याप्रस्थानत्रययोगपातञ्जलकापिलसन्दर्भकाणादगौतमनिबन्धापूर्वपूर्वमीमांसा ग्रन्थ  
वाग्देवतसदनवेदवदनधर्मशास्त्रादिष्वधीतिताधिगतसद्धीतिताकतया वैदुषीपरिमंडितोजनि  
पंडितोयमम्बिकादत्तशर्मनिखिलपाण्डितीकृतिसमर्होपि प्रतिवर्षदत्तसम्यक्परिक्षो धर्मशास्त्र  
व्यवस्थालेखपूर्वमित्येतदर्थपरिवोधकमिदं पत्रमस्या अतिसुष्ठं सकलपंडितमंडलीप्रधानसाहवैरिति  
शिवम् ।

(sic)

(Sd.) D. BUTLER,  
Secretary, Local Committee of Public  
Instruction.

(2) "Mahanand was for 12 years a student in the Government Sanskrit College at Benares and studied during that time Grammar as far as the Mahabhasya, the Nyaya and the Vedant and gave some attention to the Sarikhya to poetry and Hindu Law. He appears to be a very fair Sanskrit scholar; and has obtained to (? two) prizes.

(Sd.) J. MUIR,  
Principal and Secretary, Local Committee of  
Public Instruction.

(This is followed by the signatures of the president and members of the Local Committee.)

The Sanskrit copy of the same is as follows :

स्वस्ति० भूमंडलाखंडलकम्पनीशप्रवतिताधीतिगृहेधिकाशि । समा दश द्वे अपठत् परीक्षा  
पूर्वं महानन्दबुधो विदेशी ॥१॥ तथाहि प्रथमसोपानस्थव्याकरणाध्यापकपण्डितश्री विट्ठल  
शास्त्रितो मनोरमादिमहाभाष्यान्तं व्याकरणं यावत्षड्वर्षं समाप्य तदनन्तरभाष्यचतुष्ट  
यन्यायशास्त्रपण्डितेभ्यः श्रीकृष्णचरणतर्कभूषणेभ्यो मुक्तावलीभारभ्य गादाधरीं सव्यभिचा-

रान्ताभ्यटित्वा वेदान्तशास्त्रीध्यापकश्रीमदुभारावपण्डितात्प चदशीमारभ्य शारीरकभाष्य  
वसानं वर्षद्वये पठित्वा मध्ये मध्ये समीचीनपरीक्षादानेन सन्तुष्टचेतोभ्यः प्रभुभ्यो लब्धदक्षिणः  
स्वोपयुक्तसांख्यं श्रीहीरानन्दपण्डितादधीत्य साहित्यधर्मशास्त्राणि पाठशालास्थपण्डितैभ्योऽधीत्य  
पाण्डित्यगतः कार्यधिकारार्हश्चेत्यर्थसूचकपत्रमेताद्वितीर्णमस्मै विबुधप्रधानैस्सतदध्यापकैः  
शुभम् ।

संवत् १९०१ श्रावणकृष्णतृतीयादिष्टबुधेऽयं सलेखस्सजनि सन् १८४४ माह जुलाई  
तारीख ३ ।

सममान्दयमर्त्यसुकुलोपाह्वोभारावशर्मपण्डितैः

चतुर्वेदहीरानन्दशर्मपण्डितसंमतम्

सम्मतोयमर्थः श्रीकृष्णचरणशर्मणः

सम्मतिरेतदर्थे नारायणशास्त्रिणाम्

साक्षसत्र काशीनाथशास्त्री

श्रीगुलजारशर्मपण्डितः

#### RESUME OF THE FIRST PERIOD

As already stated, the first period in the history of the College comes to an end with the year 1844, when for the first time the post of the Principal was created. Before we enter the second period it is better to give here a *résumé* of the first period.

The importance of this period primarily lies in the fact that it was during this time that those broad lines were laid down on which the future development of the College was to follow. From this point of view this may be called the Formative Period in the history of the College. From any other point of view it cannot be said that the College was a success during this period. We have already referred to the high ideals with which the College was founded. We also find that the authorities wanted to make the College "a seminary of the very first order", or "the most respectable seminary of Hindu learning in India" so that it might become "a material cause in the revival of Sanskrit literature". It cannot be claimed that during the first period the College in any way fulfilled these expectations or even attained the proud position of being a seminary of the very first order. This want of any marked success of the institution can be attributed to various causes.

In the first place, the College in its early period was left without any proper supervision and control. It is recorded about that time that "the College instead of being looked up to by natives with respect and veneration, is an object of their ridicule; instead of an assemblage of learned Hindus, it resembles a band of pensioners supported by the charity of Government". It also appears that throughout the first period, the authorities with one or two exceptions, did not succeed in securing the services of the best Pandits of Benares. Even as late as 1841 a report on the College, while emphasizing the desirability of examining into the qualifications of the teachers, recorded that it was singular but at the

same time perfectly true "that this College since its first institution in 1792 (1791?) has not produced one eminent Sanskrit scholar".

Really speaking, in spite of their good intentions and high aims, the authorities, during the first period, found themselves unable to properly direct and control the institution. No proper care was taken even to formulate any definite courses of study. Probably they did not even know their own mind. This explains the want of any definite and well-considered policy on their part towards the College. While at one time they wanted to make the College the most important Sanskrit seminary in India and with this view showed every liberality towards the creation of chairs of different subjects and the increase of stipends and scholarships, at another time we hear not only of the abolition of different chairs or reduction of stipends but also of proposals to close the institution itself or to redirect it to some other aims.

It was due to these and similar cause that during the first period the College could not acquire any real popularity among the Sanskrit public. Whatever popularity it enjoyed always depended on the number of scholarships, prizes and rewards available in the College and the number of students varied according to the amount of facility thus available.

#### THE COLLEGE BETWEEN 1844 AND 1880

On the 20th April, 1844 J. Muir, Esq., I.C.S., a talented Sanskrit scholar, assumed charge of the College as its first Principal. Henceforth both the English College, which had been started in 1830 under the title of the Benares Anglo-Indian Seminary—later on called the Benares English Seminary or the Benares Government School—and the Sanskrit College were united and placed under the charge of the same Principal. Both the Colleges thus united became known as the "Benares College".

Mr. J. Muir seems to have brought about a great deal of improvement in the details of internal administration as well as courses of studies of the College. He was in favour of the introduction of such Sanskrit works in the courses of studies of the College as would impart knowledge of practical utility instead of confining the studies of the scholars to the abstruse systems of Hindu philosophy, as had hitherto been the practice. With the above view he drew up a new scheme of instruction to be pursued in the College, in which an emphasis was laid on the study of a vernacular (Hindi) also. According to the scheme every student of the Sanskrit College, or rather the Sanskrit Department, instead of confining himself, from the very beginning, to the exclusive study of one or at the most two subjects was required to devote himself also to the study of poetry and arithmetic in the first two classes; and in the third class, besides Vyakarana, poetry, and arithmetic, had to study also Nyaya or Smriti. From the fourth class or stage the students were free to pursue the study of any subject

according to their choice. The order of the Principal to this effect, dated 25th April, 1844, in its original is as follows :

विद्यालये वर्तमान पाठनक्रमाव लोकनाच्छात्राणां मनोयोगः प्रायश एकस्यां विद्यायां किं वा विद्याद्वये भवति । अनेनतु क्रमेणच्छात्राणां यथेप्सितो ज्ञानोदयो न जायते इति प्रतीयते । अतः सर्वेच्चाल्पवयोभिर्विद्यार्थिभिरव्याकरणाभ्यासानन्तरं गणित काव्य विज्ञे अपि अभ्यस्ये इति श्रीमदध्यक्षाय रोचते । तदनन्तरं चतुर्थे किं वा पञ्चमेव प्रोक्तविद्यात्रयाभ्यासादूर्ध्वं स्मृतेः किं वा न्याय स्याभ्यासः करिष्यते । शेषे च व्याकरणादौ यथेष्टं प्रवेशे जाते त त्यक्त्वा कस्यापि विद्यान्तरस्याभ्यासः कर्तव्यः ।

क्रमश्चायं वक्ष्यते । तथाहि—अल्पवयसां प्रथमद्वितीयवर्गगर्ग (भ्यां) व्याकरण १ गणित २ काकानि ३ अध्येयानि । तृतीय वर्गेण व्याकरणगणित काव्यान्तरं स्मृतेः किं वा न्यायस्य वा भ्यासः कर्तव्यः । चतुर्थवर्गेण वेदान्तसांख्यादीनामभ्यासः कर्तुं शक्यते ।

पूर्वोक्ता ज्ञप्ति सफलीकरणार्थं श्रीमत्पण्डितैर्मिलितैरुपायप्रयोगोऽविलम्बेन कर्तव्यः अपरं चाधुनारभ्य व्याकरणसंबन्धिविद्यार्थिनो गणितकाव्याभ्यासार्थं तत्तच्छालयोरमुक समये निरूपते प्रेषयितव्या इति प्रधानोपनिधि उपोटी शब्द वाच्यपण्डितेनेयं रीतिरनुसारणीया पाठालये ।

ता० २५ माह अपरैल सन् १८४४ ई०, संवत् १९०१ वैशाख शुक्ल ७ ।

Mr. Muir also seems to have formulated a graded courses with regard to each and every subject studied in the College and to have classified pupils of each subject according to their different degrees of proficiency, assigning each class to a particular professor. His scheme of instruction for Grammar, for instance, was as follows :

A beginner was required to read, besides other subjects, the Laghukaumudi and Sanskrit-Mala for a year and a half with one teacher. Then he was to study, the Siddhanta-Kaumudi in two years in a higher class with another teacher. Finally he could study higher works on Grammar, from the Manorama up to the Mahabhashya, with a third teacher. The Grammar teachers were especially asked to see that the Grammar students were able to acquire also the power of making use of the knowledge of Grammar they possessed. The order, dated the 7th May, 1844, in so far as it relates to the teaching of Grammar, is as follows :

ता० ७ माह मई सन् १८४४ ई० श्रीमदध्यक्षजानम्यूर साहब पण्डित पाकशासनस्याज्ञापन-मिदम् । श्रीः आधारस्य विद्यालयेऽयं वक्ष्यमाणः क्रमः पालनीयः ।

ये ये नायवेति प्रसिद्धः पण्डितास्ते ते स्वस्व प्रधानपण्डितानामाज्ञाधीना भवितुमर्हन्ति ॥१॥ विद्यालये च प्रविश्य विद्यार्थिनः प्रथमं नायवानां निकटे अधीत्य तदनन्तरं प्रधान पण्डितस्य समीपे पठिष्यन्ति ॥२॥ व्याकरणे चायं क्रमः । प्रथमं छात्रा दुर्गदित पण्डितस्य निकटे लघुकौमुदीं संस्कृतमालां च साद्वर्षाविधिमभिव्याप्य पठिष्यन्ति ॥३॥ तदनन्तरं देव-दत्तपण्डितस्य समीपं गत्वा वर्षद्वयपर्यन्तं सिद्धान्तकौमुदीमध्येष्यन्ते ॥४॥ शेषे च नारायणशास्त्रि-णस्तन्निधाने मनोरमादि महाभाष्यपर्यन्तानामध्ययनं करिष्यन्ति ॥५॥ काशीनाथ शास्त्रिणश्च समीपेऽपि महाभाष्याध्ययनेच्छन्तो महाभाष्यं पठितुं शक्नुवन्ति ॥६॥ वैयाकरणैः पण्डितैर्यथा सर्वे छात्रा अर्थबोधने श्रीधरमधिकारिणो जायेरंस्तथा मतिरव्ययः ॥



The course of study which he drew up for the candidates for the junior and senior scholarships is very interesting and shows his anxiety for introducing new studies among the Sanskrit students. The prescribed course for the junior candidates was as follows :

- (1) Grammar with lexicography.
- (2) Kumarasambhava, Raghuvansha, Mrichchhakatika and Chandraloka.
- (3) Padarthaviydsara (on natural philosophy), Nutnodantodots\* (description of England), Itihasatamomani (Sketch of Indian History)..
- (4) Printed lectures of the Principal on ancient history and Manasadharma (Mental and Moral philosophy).
- (5) Translation—Hindi to Sanskrit and *vice versa*.
- (6) Arithemtic and the first chapter of Euclid.

The course for the senior candidates was as follows :

- (1) Grammar and lexicography.
- (2) Magha, Naishadha, Mudrarakshasa, Malatimadhva and Kuvalayananda.
- (3) Nyaya and either Vedanta, or Sankhya, or Smriti.
- (4) and (5) The same course as for the junior candidates.
- (6) Translation—Hindi to Sanskrit and *vice versa*.
- (7) Algebra, Euclid—first 6 chapters, Trigonometry. Essay in Sanskrit on some general topic.

As to the amount of success which attended the introduction of these new schemes in the College, it would be better if we confine ourselves to the remarks of Mr. Muir himself which he has fortunately left regarding this experiment. The remarks are as follows :

“ This experiment for the improvement of the Sanskrit College has it must be confessed, been attended with but indifferent success as far as regards the number of students subjected to the influences of the new system. Notwithstanding the increase in the number of scholarships granted from Rs.6 to Rs.14, the number of students has declined since my arrival from 78 to 42.

“ To this falling off various causes have doubtless contributed : 1st the removal of the College from a house near the centre of the city to one on the outskirts ; 2nd, the prohibition of judicial astrology(?), which no doubt attracted several students ; 3rd, the new studies introduced, and even more, I am informed, the multiplicity of studies I have enforced, which is at variance with the popular mode of reading ; 4th, the number of private Pandits with whom Benares abounds and at whose houses the students can attend whenever and for whatever numbers of hours they please and for instruction in whatever single study they desire. The enforced attendance of six hours at the Government College has always, I understood, been a bar to the attendance

† उदन् (Water) उद्ग (a spring, fountain).

of many poor students who have to earn the means of subsistence by daily begging; 5th, the Pandits are less likely to exert themselves to bring students to the College when they have not the exclusive credit of the improvement of their pupils.

“ In regard to those students who remain in the College my success, though small perhaps has been as great as was to be expected, I have found no objection on the part of the Pandits to the new studies, and the lectures on Mental Philosophy seem even to have interested some of them as according with their natural turn for abstruse speculation; but few of the pupils have evinced much taste for the new departments which in fact have no tendency to bring them emolument or reputation among their countrymen. The place which has been assigned to these departments in the examination for scholarships will, however, if maintained in future, enforce some attention to those subjects ” (Sketch, pages 96 and 97).

Mr. Muir resigned the office of the Principal on the 10th of January, 1845. While leaving the College, he, under the instructions of the Government, drew up, for the guidance of his successor, a “ Memorandum on the future studies of the Sanskrit College.” As the memorandum is both interesting and instructive we think it worth while to give it here in the following :

“ It has hitherto been the rule that every student in the Sanskrit College should read in three classes ; many of them, however, complain of this as more than they can attend to, and some have left the College in consequence.

In future therefore the students should be required to read in only two of the regular departments.

I.—Thus the younger boys should read either Grammar and Arithmetic or Poetry and Arithmetic or Grammar and Poetry :

(i) In the Poetry class the boys should read in Hindi once a week, either Pandit Rutneshure's journey रत्नेश्वर पण्डित यात्रा or Miss Bird's Geography or any suitable book Bapu Deo might suggest.

(ii) In the Arithmetic class they should read the Jotish Chandrika ज्योतिष चन्द्रिका or Padartha-Vidyasar in Hindi.

(iii) The younger boys should read with Nandram, the Naib Pandit, unless they are too numerous, in which case some should be transferred to Bapu Deo or Lujja Shankar.

II.—The more advanced students, such for instance as the younger junior scholars, or those proposing to compete for junior scholarships, should read in any two of the above classes only under the senior Pandits. In the Poetry class besides their ordinary studies they should read once a week the Itihasa-Tamomani (Sketch of Indian History) or the Nutnodantodotsa नूतनो दन्तो दोत्स (description of England) and in the Arithmetic classes they should read once a week the

Padartha-Vidyasar (in Sanskrit) or the Yotisha (=Jyotisha) Chandrika, all these students should besides their two ordinary classes attend one of the Pandits to have my printed lectures (Manaus Dharmu-Manasadharma) explained to them once a week for an hour or as long as may be necessary for going through the whole during the year.

III.—The senior students who are reading Law (Dharmashastra) or Vedanta or Nyaya (or) Sankhya besides one or more of these should be made to read in one of the Mathematical classes, in which like the students of the 2nd or middle grade, they should read the Padartha-Vidyasar, or the Yotish (=Jyotisha) Chandrika or any other book conveying European knowledge. This class should also like the middle grade study my lectures (Manaus Dharmu-Manasadharma) with one of the Pandits.

“ Besides this the students of 2nd and 3rd grades should be obliged to write essays in Hindi and Sanskrit, alternate weeks; or if they are unequal to original composition, they should translate parts of Miss Bird's Geography from Hindi into Sanskrit and the Hitopodesh (Sanskrit) into Hindi, alternate weeks. The Poetry Pandit Hira Nand is the best person to correct these essays and translations; subjects for the essays should be supplied by the Principal and might be any topics suitable to call forth the students' power of thinking without alarming their prejudices. After the holidays the Principal in concert with the Assistant Secretary should draw up a statement showing the classes in which each student is to read, the hour at which he is to attend in each class, and separate lists should be written as at present and suspended in each class room of the students who attend the Pandit there and of the hours at which they attend him.

“ The scheme of study required of candidates for senior and junior scholars (? scholarships) I propose should remain as during the past year. Though no student will be required to attend more than two ordinary classes, as above laid down, yet attention to all the departments in the scheme will be enforced by the necessity of passing an examination in all.” (Sketch, pages 97 and 98).

The Revd. Mr. Wallis succeeded to the Principalship in February 1845. Not being himself a Sanskritist he naturally did not pay any serious attention to the condition of study in the Sanskrit Department and devoted a very large portion of his time to the English Department of the College. He was, however, soon succeeded in his office of Principalship by Dr. J. R. Ballantyne who took charge of his duties in January, 1846.

Dr. Ballantyne's term of office, which lasted from 1846 to about 1861, was marked by a steady progress of the College in more than one direction. In his very first year he was struck with the unfamiliarity of the Pandits with Hindi which formed their mother-tongue and proposed certain measures for the development of the language. In this connection the following extracts taken from his report for the

year 1846 on the Sanskrit Department of the College, will be found very interesting and full of meaning even at the present time :

“Finding in the College records reiterated complaints of the bad style of Hindi written by the students of the Sanskrit College, and also various indications of a desire on the part of Government that some improvement should be made if possible in this department, I early set myself to consider what might be best to be done. The exercises which I directed to be written in Hindi were wretchedly executed, and when I complained of this, the writer acquiesced in the justice of the complaint, without however admitting that the question was worthy of having three words wasted upon it. I next proposed to direct that the junior students should attend the Hindi Pandit for a single hour each week, but such an infinity of obstacles to this were quietly and respectfully insisted upon by all concerned that I did not issue the order. I directed instead that the students should write as their next exercise a reply to the question : Why do you despise the culture of the language which you speak every day of your lives, of the only language which your mothers and sisters understand? To this they replied by an address requesting to know what led me to assume that they despised their vernacular. I replied that I should be very glad to find my mistake, and I appealed to one of the most intelligent of the party to state his real opinion on the subject. His answer was to the following effect : We do not clearly understand what you Europeans mean by the term Hindi, for there are hundreds of dialects all in our opinion equally entitled to the name and there is here no standard as there is in Sanskrit. If the purity of Hindi is to consist in its exclusion of Musalman words, we shall require to study Persian and Arabic in order to ascertain which of the words we are in the habit of using every day, is Arabic or Persian and which is Hindi. With our present knowledge we can tell that a word is Sanskrit or not Sanskrit, but if not Sanskrit it may be English or Portugese instead of Hindi for anything that we can tell. English words are becoming as completely naturalized in the villages as Arabic and Persian words and what you call the Hindi will eventually merge in some future modification of the Urdu : nor do we see any great cause of regret in this prospect.

“ In reply to this I urged that it was not the duty of himself and his brother Pandits to leave the task of forming the national language in the hands of the villages, but to endeavour to get rid of the unprofitable diversity of provincial dialects by creating a standard literature in which one uniform system of Grammar and orthography should be followed ; the Pandits of Benares, if they valued the fame of their city, ought to strive to make the dialect of the holy city the standard for all India by writing books which should attract the attention and form the style of all their countrymen ”. Again “ I pressed upon their attention the fact that they know no language besides Sanskrit and

their mother-tongue; that they could write correctly no language but Sanskrit and that therefore unless they chose to learn English so as to become able to propose in Sanskrit such a work as Bapu Deo's Algebra they could hope to make themselves useful public writers only by qualifying themselves to translate out of Sanskrit and not into it; at present each man could write only the *patois* of his native village, spelling it after his own fancy" (Sketch, pages 99 and 100).

With a view to encourage Sanskrit students in the direction he proposed that some of the seniormost students who under the existing regulations were about to terminate their studies in the College should be assigned some books for translating them into Hindi and thus allowed to continue their connection with the College. In connection with this proposal the report runs "If the Government think proper to encourage this employment of those students, who have gone with the most marked success through the whole curriculum of academical study, then it may be not unreasonably anticipated that attention to the Hindi will be stimulated among all grades of the students by the prospect of being thus employed, that those works in the Sanskrit which are most worthy of the perusal of the native public will be gradually rendered into good Hindi (strict precaution being taken to secure the value of the version, by making the Pandit to whose department the work belongs answerable by the guarantee of his signature for the correctness of the rendering, and some other competent judge answerable for the purity of the diction) and further that the employment of Brahmans in rendering the stores of the Sanskrit accessible to the general public, may have the moral effect of keeping more constantly emphatically impressed upon the minds of the frequenters of the Sanskrit College, the fact that the Government of Great Britain in India recognizes no hereditary distinction in the realm of intellect, but wishes that all knowledge that is valuable should be placed within the reach of every man in the country who has a mind capable of appreciating its value."

He thought that if the Government wished to evince its regard not only for the ancient language of the country now known only to comparatively few, but also for the living language of its millions of subjects in these Provinces, the study of the capabilities of the Hindi language with a view to its improvement and its fixation should be required on the part of the highest class of scholarship-holders of the Sanskrit Department. The above extracts would at once show not only the best intentions of Dr. Ballantyne, both with regard to the development of Hindi and augmenting the utility of Sanskrit Pandits to the country, but also his keen insight into one of the real needs of the country. It was, however, unfortunate that his excellent proposals in this direction, prompted with the best of motives, did not meet with the approval of the Lieutenant-Governor of the Province, who did not consider the proposition of any importance as compared with the direct and active encouragement of Urdu.

Dr. Ballantyne at the same time proposed that with a view "to furnish to the most promising and most advanced pupils the means of applying their educated faculties to the consideration of those works which constitute the glory of the 'British nation, every student, without being compelled, should have the opportunity of learning the English language. The observations of the Principal on the importance of leading the best Sanskrit scholars to study English met with the Lieutenant-Governor's entire concurrence.

#### THE ANGLO-SANSKRIT DEPARTMENT

As a result of the latter proposal of Dr. Ballantyne the study of English was introduced into the Sanskrit College in 1847-48. At first it was, in Dr. Ballantyne's words, an "interesting experiment", but subsequently the experiment became crystallized into the Anglo-Sanskrit Department. Though the meaning and scope of this "experiment" of Dr. Ballantyne's was at first little realized, its importance began to increase very soon, so much so that it was considered about 1906 that "its existence has coloured the whole history of the Pathashala (Sanskrit College) subsequent to its introduction, and in fact the history of the Pathashala after 1848 is the history of the Anglo-Sanskrit Department." The importance of the department can be judged from the fact that the post of the Anglo-Sanskrit Professor then connected with the department was considered second only to that of the Principal, and some of its distinguished incumbents, like Mr. Griffith and Dr. Thibaut, succeeded to the Principalship in due course.

This Anglo-Sanskrit Department played a very important part in the history of the College. Both the genesis and success of the "Pandit" of which we shall speak later on, were due to this department. As a result of certain correspondence that arose in 1866 between Government and the officials of the Department of Public Instruction it was further strengthened and as a consequence the salary of the Anglo-Sanskrit Professor was increased from Rs.300 to Rs.500—100—700 in 1868.

The department was rightly regarded, at the time, as the modern and progressive side of the Sanskrit College, Mr. Gough (the Anglo-Sanskrit Professor) in the course of a memorandum to the Government in 1877 pointed out that this department was the modern and progressive side of the Sanskrit College; that it had reasonable success, and a liberalizing tendency on the rest of Indian scholars at Benares; that Western philosophy, notably that of Mill, Bain, and Hamilton, was being used as a supplement, and a silent corrective of Indian philosophy; that the department had not been altogether inactive in the development of Hindi, and of knowledge generally, for works of both Berkeley and Locke had been translated into Sanskrit, and there was a monthly publication issued called the "Pandit." If it had failed to further enrich Indian literature with European matter in Sanskrit

form, it was because failure was inevitable. "A work of nature can hardly be given out to be done by such and such individuals in an intellectual workshop".

Again in the words of Dr. Thibaut "The task of the old Anglo-Sanskrit Department was to give to young men, who had been brought up in the Benares Sanskrit College and had there become competent Sanskrit scholars, as much of a liberal English or European education as they, considering their time of life and previous training, were able to assimilate. The branches of European literature and science to whose study the members of the department devoted themselves varied considerably at different times according to the bias of their professors. Under Dr. Ballantyne a good deal of attention was given to natural science. While Mr. Gough was professor, European, metaphysics and psychology were the chief subjects of study. But the leading idea remained at all times essentially the same, viz. to superimpose on a liberal Sanskrit education a liberal European education. The results obtained under this system were certainly very satisfactory, and the department could point to more than one of its former pupils of whom it had just reason to be proud."

The department aimed at training up a class of men combining Eastern wisdom with Western enlightenment, and in the words of B. Pramada Dasa Mitra, Assistant Professor and for some time Officiating Professor in the department "the department could point to men like the late Pandit Vethal Shastri, who combined a profound knowledge of Sanskrit philosophy with such considerable attainments in European thought as enabled him to translate and publish in Sanskrit the 1st book of Bacon's *Novum Organum*. He died before he could complete the second book."

This is enough to show the importance of the Anglo-Sanskrit Department. But unfortunately this very useful department of the College was abolished in 1877. That was the time of financial pressure and the expenditure on education had to be diminished. Consequently the department was chosen as the victim of economy. It was considered that though the institution was desirable, its results were poor and scanty, and "cannot be considered sufficient to justify the continuance of the large expenditure incurred."

In 1884, through the efforts of Mr. Griffith who occupied the position of the Director of Public Instruction at the time, it was re-established with somewhat modified aims. But in its revived form it never attained its former glory or usefulness. The higher objects of the old Anglo-Sanskrit Department were all gone. In its attenuated form, with only two English teachers, giving lessons only in English, hardly up to the middle standard, it is continuing its miserable existence up to the present time.

About the same year (1884), while the proposal for re-establishing the Anglo-Sanskrit Department was already before the Government,

an interesting controversy with regard to the basis on which the department should be re-established arose between Dr. Thibaut and B. Pramada Dasa Mitra. Though ultimately nothing came out of this controversy, as the ideas expressed by any of the two scholars never materialised, it is still important as embodying "the opinions of two experts on the question of the development of Sanskrit study in the East along the lines of Western thought, and the best means of combining the two so as to produce action and re-action between them." We think it therefore desirable to refer here to the controversy in brief.

Dr. Thibaut looked on the matter from the standpoint of an European orientalist, and wished to convert the Pandit into an accomplished Sanskrit scholar of the Western type, and to reinforce his knowledge, "deep, extensive, accurate and technical", with the critical, historical, philological knowledge of the West. His aim was to make it "fertile", in the direction of independent research. To attain the object, English must be studied as a means to understanding Western Sanskrit scholarship. By fusing Western and Eastern thought, he hoped to produce a scholar capable of using both for the general advancement of Sanskrit learning. And the danger of his scheme, as Mr. Mitra pointed out, was that fusion would lead to confusion, and the difficulty of it was the absence of a medium in which the "new" Pandit might express his researches.

Mr. Mitra looked on the matter from the standpoint of the Oriental scholar who appreciated Western learning, and wished the Pandit to study English with the object of first understanding English and Western thought, and then comparing it with Eastern thought to the better understanding of both. By superimposing English on Sanskrit learning, he hoped to produce a scholar capable of appreciating both, to the moral and mental advancement of himself and his fellows; and the danger of his scheme, as Dr. Thibaut pointed out, was that the superimposition would result in the discovery of irreconcilable contradiction, and end in contempt for one branch of learning or the other.

The views of the Government on this controversy were however expressed as follows:

"While the Anglo-Sanskrit Department is meant generally to promote the study of Sanskrit literature, it is intended not to replace Oriental by Western learning, or even to superadd an English to a Sanskrit education, but to co-ordinate, if possible, the two branches of study. But both the objects desired (by Dr. Thibaut and Mr. Mitra) are later and contingent results that may be expected from the reunion of the two lines of study. The first point to be secured is such an acquaintance with English as may enable Hindu students of Sanskrit to read and understand the works of English writers. This gained, their course of reading can be directed towards those branches of learning which bear upon Sanskrit literature."



The old Anglo-Sanskrit Department (1847-1877) as founded by Dr. Ballantyne, was however, a great success. It contributed a great deal towards the prestige and usefulness of the College Dr. Ballantyne was a great scholar of Sanskrit. He himself translated, not only some important Sanskrit works into English, but also important English works into Sanskrit. His Synopsis of Science in Sanskrit as well as in English was a unique contribution for the benefit of Sanskrit Pandits. The numerous selections and entire works which he published, with occasional adaptations and annotations, from the writings of such standard English authors as Berkeley, Stewart, Bacon, Whateley, Mill and scientific men, in the name of "Reprints for the Pandits", for their special instruction, are also equally important. He was also instrumental in bringing out the first edition of the most important work on Sanskrit Grammar—the Mahabhashya of Patanjali. In fact he was the first of that series of future Principals who gave a new impetus to the modern and progressive side of the Sanskrit College.

#### PRINCIPAL R. T. H. GRIFFITH, 1861-1878

The records of the College are almost totally wanting for the period that followed Dr. Ballantyne, i.e. from 1861 to about 1880. Whatever information is given in the following is gathered either from scattered documents or from literary sources. During the period, it seems, Mr. R. T. H. Griffith was Principal from 1861 to 1878 and Mr. J. C. Nesfield from 1878 to 1879. Of the two Mr. Griffith was a well-known Sanskrit scholar and he has produced works of lasting scholarly merit. His translations of important works like the Vedas are well known. Like his predecessor Dr. Ballantyne he exercised a great stimulating influence, in the direction of literary work, on the teaching staff of the College. It was an evidence of the same influence that the '*Pandit*' "a monthly journal of the Benares College devoted to Sanskrit literature" was started in 1866. Its main object was to publish rare Sanskrit works as well as to give their English translation. The journal continued to be published under the auspices of the College till about 1917. Many important and rare Sanskrit works were either published or translated in it by the teaching staff of the College.

#### THE IMPORTANCE OF THE SECOND PERIOD

Before we pass on to the next period it is worth while to pause here and to try to properly evaluate the importance of the second period. Throughout the history of the College the second period has got its own unique importance. It was during this period that the College, after many years of uncertainty of the first period, acquired stability, high prestige and popularity. This was the period when great efforts were made, not only to systematize Sanskrit study but also to introduce new studies among the Sanskrit Pandits and to create an atmosphere of literary work of high merit. Owing to the paucity of the College records it is difficult to say as to how long the study of

the new subjects introduced by Mr. Muir continued in the College. Probably the experiment was not a success as far as the majority of the Sanskrit students were concerned, though it continued for long to exercise some influence on the courses of Sanskrit studies even after the expiry of the second period. The inclusion of Arithmetic, Itihasa (history) and Hindi (for translation), in one form or another, in the courses of studies, even long after the introduction of the new Sanskrit College Examinations, was certainly due to the same influence. There is no doubt that it was the reforms introduced by Mr. Muir that ultimately led to the establishment of the old Anglo-Sanskrit Department under whose auspices the staff of the College through the "*Pandit*" and otherwise was able to do such a lot of literary work. It is due to the tradition based on the same department that the College has so far maintained in one form or another a modern and progressive side of its literary activities; and the Saraswati Bhawana Library, with its Manuscript and Printed sections and the "Saraswati Bhawana (1)" "Studies" as well as (2) "Series" is a continuation of the same tradition.

An old register, containing copies of certificates issued to the College students on the completion of their studies from the year 1878, is the only document which directly throws some light on the condition of Sanskrit studies in the College during the second period. A careful study of these certificates clearly shows, not only the high standard of study in the different subjects, but also the most important fact that specialization in any one particular subject was based on a sound general study of other useful subjects. With the possible exception of Jyautisha we find that, whatever their special subjects, the students were required as a rule to study, along with their own special subject, also Vyakarana, Sahitya, Nyaya, Dharmashastra and such other subjects—a future which has unfortunately been lost sight of, as we shall see later on, since the introduction of the new system of the Sanskrit College Examinations. It was due to this feature that during the second period the Sanskrit College was able to produce very sound and efficient scholars like MM. Gangadhar Shastri, Damodar Shastri.

The study of the same old copies of certificates (for a copy of some important certificates, see Appendix V)\*, shows that during the second period the College was able to secure the services, as professors, of the best Sanskrit scholars of the day, like MM. Shiva Kumara Shastri, Kailasha Chandra Shiromani, Bala Shastri, Gangadhar Shastri, Ram Mishra Shastri. It also attracted students from far off places like Nepal, Bengal, Bihar and Kutch.

The high prestige and popularity, the College acquired during this period, was also due, in no small measure, to the well-staffed Anglo-Sanskrit Department and the Sanskrit journal *Pandit*, which for the first time brought to light many important Sanskrit works.

\*Not printed.

## THE COLLEGE FROM 1880 TO 1918

Dr. G. Thibaut, was appointed Principal of the College in 1879 and occupied the post till 1888. Like Mr. Griffith he also was a great scholar of Sanskrit. His important literary contributions are well known. By this example he was able to infuse an enthusiasm for literary work into the teaching staff which then consisted of such eminent Pandits as Gangadhar Shastri, Damodar Shastri, Ram Mishra Shastri, Bapu Deo Shastri, Kailasha Chandra Shiromani and Sudhakar Dvivedi.

From one point of view his term of office may be said to be the most important throughout the history of the College. It was during his time that the present system of Sanskrit Examinations was introduced for the first time about 1880. It is recorded that the "examinations were instituted after the model of the University degree examinations to stimulate the students of the Sanskrit College to a deeper, more extensive, and methodical study of Sanskrit literature". It was with these aims that in place of the old "Annual Examinations" (वार्षिक

परीक्षा) the new "Title Examinations" (पदवी परीक्षा) were introduced. It seems that for several years, in spite of the efforts of the authorities to the contrary, side by side with these new examinations the old Annual Examinations continued to be held in the College. It was quite natural during the transitional period. The new examinations called Prathama, Madhyama and Utama (with the title of Acharya or Upadhyaya respectively according to the 1st or 2nd division of the candidate) used to be held in their first years in the Sanskrit College itself. Of their further growth and expansion we shall speak later on.

The courses of study as adopted for these examinations in 1880 seem to have been based mostly on the then current method of study in the College. The important features of these courses may be summarized as follows :

(1) Arithmetic, Itihasa (based on the Ramayana and Mahabharata), and Translation (from Hindi into Sanskrit and *vice versa*) were prescribed both for Prathama and Madhyama.

(2) There was only one Madhyama examination with one and the same compulsory course for all the candidates (with a slight concession in the case of Jyautisha candidates as noted below) which every student was required to pass before he was allowed to go in for the Uttama (Acharya) examination in any subject.

(3) The subjects prescribed for the Madhyama examination consisted of (1) Vyakarana, (2) Dharmashastra, (3) Nyaya, (4) Sankhya, (5) Mimansa, (6) Yoga, (7) Vedanta, (8) Sahitya, (9) Kavya, (10) Itihasa, (11) Ganita, (12) Translation and (13) Essay. All these subjects were compulsory for all the candidates with the only exception of the Jyautisha candidates who could be exempted from the subjects numbered 3 to 8.

(4) A noteworthy feature about these courses was that in Madhyama, the Siddhanta-Kaumudi was assigned only one paper, which accords very well with the old tradition of the College according to which it used to be completed within two years.

(5) For the first time after 1828 when the Veda professorships were abolished in the Sanskrit College, we find that Veda also was included among the subjects prescribed for the Uttama (Acharya) examination (though no provision was made for its teaching in the College), the other subjects of course being Vyakarana, Sahitya, Nyaya, Sankhya, Mimansa, Vedanta, Dharma-shastra, and Jyantisha.

(6) The scheme of the courses prescribed for the Uttama (Acharya) examination was especially based on the ideal of a comprehensive study of the subject concerned as far as possible.

It would be worth while to give here in full the courses of study prescribed for the Prathama and Madhyama examinations in 1880 :

### प्रथमापरीक्षाग्रन्थाः

१--प्रथमदिने व्याकरणे क ख ग घे ति चिह्नितानामेकतमोग्रन्थः परीक्षोपयोगी ।

(क) समासचक्रम्, धातुरूपावली, सुबन्तरूपावली च ।

(ख) लघुकौमुदी ।

(ग) सारस्वतचन्द्रिका ।

(घ) मुग्धबोधः ।

२--द्वितीयदिने, न्याये गणिते च ।

तर्कसंग्रहो भाषापरिच्छेदो वा ।

संकलनव्यवकलन गुणन भाजनानि ।

३--तृतीयदिने, काव्येतिहासयोः ।

रघुवंशस्य सर्गचतुष्टयम् । २-५

वाल्मीकिरामायणे प्रथमसर्गः ।

महाभारतस्य शीलनिरूपणाध्यायः ।

४--चतुर्थदिने, अनुवादे ।

सरल संस्कृतवाक्यानां भाषासु देशभाषीय वाक्यानां संस्कृतेऽवतारश्च ।

### मध्यमपरीक्षाग्रन्थाः

१--प्रथमदिवसे, व्याकरणे धर्मशास्त्रे च ।

सिद्धान्त कौमुदी कृदन्तान्ता ।

तिथिनिर्णयो नन्दपण्डितकृता तत्त्वमुक्तावली वा ।

२--द्वितीयदिवसे, न्याये सांख्ये च ।

सिद्धान्तमुक्तावली संपूर्ण ।

सांख्यचन्द्रिका ।

- ३—तृतीयदिवसे, मीमांसायां योगे वेदान्ते साहित्ये च ।  
लौगाक्षिभास्करः मीमांसापरिभाषा वा ।  
योगचन्द्रिका ।  
वेदान्तसारः । श्रीमद्भगवद्गीता श्रीधरस्वामिकृत टीका सहिता वा ।  
चन्द्रालोकः ।
- ४—चतुर्थदिवसे, काव्येतिहासयोः ।  
किरातार्जुनीयं सर्गत्रयम् १—३ माघस्य सर्गद्वयम् १—२ । शाकुन्तल  
नाटकम् ।  
बालमीकि रामायणस्य सुन्दरकाण्डं तस्य स्थाने शास्वतधर्म दीपिका गंगाधर  
शास्त्रि संकलिता वा ।
- ५—पञ्चमदिवसे, अनुवादे, गणिते च ।  
संस्कृतस्य भाषासु भाषीयवाक्यानां च संस्कृतेऽवतारः  
संस्कृतेन यथावत् शास्त्रीयस्य व्यावहारिकस्य च ।  
स्वाभिप्रायस्य प्रकाशनम् ।  
लीलावत्याः परिकर्माष्टकम् ।

As far as the courses of the Uttama examination are concerned, it would be enough to give here, for the sake of illustration, only the courses of study prescribed for the Veda and Vyakarana Uttama examinations respectively. They are as follows :

### वेदाचार्यपरीक्षायां परीक्षणीया ग्रन्थाः ।

- १—प्रथमदिवसे ।  
संहिता । ऋग्वेदादीनामेकतमशाखीया भाष्यसंहिता संपूर्णा ।
- २—द्वितीयदिवसे ।  
ब्राह्मणम् । स्वपरिगृहीतशाखीयं सव्याख्यं संपूर्णम् ।
- ३—तृतीयदिवसे ।  
आरण्यकम् । स्वपरिगृहीतशाखीयं सव्याख्यं संपूर्णम् ।  
श्रौतसूत्रम् । तथा  
स्मार्तसूत्रम् । तथा
- ४—चतुर्थदिवसे ।  
प्रातिशाख्यम् ।  
पाणिनिव्याकरणम् । स्वरवैदिक्योः कौमुदी च ।
- ५—पञ्चम दिवसे ।  
निघण्टुः सभाष्यः ।  
शिक्षा सभाष्या ।  
पिङ्गलच्छन्दो भाष्यसहितम् ।  
निघक्तं तथा

## व्याकरणाचार्यपरीक्षायां परीक्षणीया इमे ग्रन्थाः ।

१— प्रथमदिवसे ।

सिद्धान्तकोमुदी । संपूर्ण ।

परिभाषेन्दुशेखरः । तथा

२—द्वितीयदिवसे ।

मनोरमा अव्ययीभावान्ता ।

शब्दरत्नं तथा

३—तृतीयदिवसे ।

लघुशब्देन्दुशेखरः । संपूर्णः ।

४—चतुर्थदिवसे ।

भूषणम् । तथा

मञ्जूषा । तथा

५—पञ्चम दिवासे

महदभाष्यम् । नवाह्निकमंगाधिकारश्च ।

भाष्यप्रदीपः । तथा

विवरणम् । तथा

It is obvious that these courses of study prescribed in 1880 were fully in keeping with the aims, already referred to, with which the new examinations were started. They obviously involved "a deeper, more extensive, and methodical study of Sanskrit literature" than hitherto had been the case. They were fully in accord with the old idea that specialization in any subject should be based on a general study of other useful subjects. Had the Sanskrit College Examinations continued to be held on the same lines, the results would have been quite different from what we see today and the continuity of that type of scholars like MM. Gangadhar Shastri and Damodar Shastri who were the products of the second period could not have broken. But unfortunately the courses of studies were again revised in 1887 in a way which has proved very detrimental to Sanskrit scholarship of the old type.

### THE COURSES OF STUDIES INTRODUCED IN 1887

The new courses of studies as introduced in 1887 were very much different from the old ones and were based on altogether different ideas. Once introduced they have continued, without any alteration in their fundamental principles, up to the present time, and practically no change was introduced in them up to 1918 (or even 1923).

The important features of these new courses may be summarized as follows :

(1) The nature of the old Madhyama examination was completely changed. It was split up into Vyakarana, Nyaya and Jyautisha Madhyamas and lost all its character of being a common examination for candidates of all the subjects. Thus the old idea

that specialization in any one particular subject should be preceded by a general study of other useful and necessary subjects was almost totally given up.

(2) The study of the Siddhanta-Kaumudi, in the Vyakarana Madhyama, was very much emphasized, so much so that instead of one paper, as had been the case before, there were now 6 papers assigned to this work alone, of course at the sacrifice of other useful subjects even including Sahitya.

(3) Ganita was removed from both Prathama and Madhyama and Itihasa from Madhyama.

(4) The extent of works prescribed for the Uttama (Acharya) examination was narrowed down, e.g., in place of the whole of the Shabdendushekhara which was prescribed for the Vyakarana Uttama examination in 1880 we find here only a portion of it, i.e., only up to the end of the chapter on the Avyayibhava Samasa.

(5) Veda was altogether excluded from the subjects for the Uttama examination.

Dr. A. Venis succeeded Dr. Thibaut as Principal in 1888 and continued to occupy this position, in one way or another, till his death in 1918.

He was a profound Sanskrit scholar and left his indelible impression on the Sanskrit College in more than one way. It was through his influence that the Hon'ble late Munshi Madho Lal created an endowment of Rs.45,000 for Sanskrit scholarships in connection with the College in about 1905. The fine Saraswati Bhavana building in which the Sanskrit College Library—containing the valuable big collection of Sanskrit manuscripts as well as rare printed works on Indology is situated, also owes its origin to the influence of Dr. Venis. The famous Vizianagaram Sanskrit Series which was published under the superintendence of Dr. Venis was also started through the same influence in 1890. It was also due to his initiative that a new post of Librarian-ship was created in 1914.

It can be stated without any exaggeration that during the period of his Principalship the College was in a most glorious condition. It was the time when the College had on its staff some very eminent Pandits who, though they had joined the College during the term of office of Dr. Thibaut or even earlier had reached the pinnacle of their glory during the days of Dr. Venis. Some of them, under the scholarly guidance of Dr. Venis were able to do distinguished literary work and edited or wrote many important works for the Pandit and the Vizianagaram Sanskrit Series.

It was during his term of office that the importance and the popularity of the Sanskrit College Examinations began to increase, so much so, that it became necessary to create the new office of Registrar, Sanskrit College Examinations in 1909. But as far as the courses of study prescribed in 1887 are concerned, they practically remained the same and

no important change was introduced in them, as already pointed out, during the whole time of Dr. Venis.

It may be stated that the Sanskrit College which was united with the English College under the same Principalship in 1844 was again finally separated in 1914, and Dr. Venis though retired from the combined Principalship of both the Colleges was allowed to hold charge of the duties of the Principal, Sanskrit College, as already stated, till his death in 1918.

#### THE COLLEGE FROM 1918 TO THE PRESENT TIME

Unlike the period from 1887 to 1918, the period from 1918 up to the present time is marked by a series of changes in the courses of studies. The popularity of the Sanskrit College Examinations, which began during the term of Principalship of Dr. Venis, has been continuously increasing throughout this period, as will be shown below in connexion with the history of the growth and expansion of the Sanskrit College Examinations. In fact since 1909, when the new office of the Registrar, Sanskrit College Examinations, was created, whatever changes have been introduced in the course of studies should be dealt with in connection with the expansion of the examinations, but as the examinations represent only a phase of the Sanskrit College, it is better to continue the treatment of the courses in connection with the history of the College itself.

During this period Dr. Ganganath Jha was the Principal of the College from 1918 to 1923. His term of office is marked by important changes in the courses and other reforms introduced in connection with the College as well as the Examinations, as detailed below :

(1) Six Post-Acharya Scholarships of the value of Rs.20 per mensem each, tenable for a period of three years at the Sanskrit College, were instituted in 1920. The scholarships, to be awarded only to deserving Acharyas, were started to encourage an intensive and specialized study of Sanskrit on the lines of old Pandits.

(2) A chair for the Shukla-Yajurveda was, for the first time since 1828, created in the College in 1922, and in consequence the subject has been introduced for the Sanskrit College Examinations since 1924.

(3) The " Sarasvati Bhavana Texts Series " as well as the " Sarasvati Bhavana Studies " were started in the College in 1920. A large number of unpublished Sanskrit texts have been so far published in the Series. Some important original papers have similarly appeared in the Studies. Both the publications, as already stated, represent the modern and progressive side of the activities of the College.

(4) It is also worth noting that it was during the time of Dr. Jha that the Government, owing to great expansion of the Sanskrit College Examinations and with a view to provide a machinery for the control, conduct and supervision of the same,



felt it necessary to create the Board of Sanskrit Studies, United Provinces. As to further details regarding the Board, we shall describe them later on.

(5) As regards the changes in the courses, it is necessary to go into the question rather in detail. As a result of some agitation of Benares Pandits, who had organized a Sanskrit Examination Reforms Committee (परीक्षा संशोधक समिति in 1920, and the correspondence that ensued the Government ordered in G. O. no. 618/XV—273-1921, dated the 25th February, 1922, to the following effect :

(a) That the Upadhyaya degree, which up to the time used to be conferred on those successful Uttama candidates who could not secure the minimum marks (i.e. 350 out of 600) required for the Acharya degree, be abolished.

(b) That a new examination should be instituted to be held after the completion of the first three years of the Uttama course and a degree to be called the " Shastri " degree should be conferred on the successful candidates.

(c) That the entire course of the Uttama Examination should be revised and rearranged so that the students who appear for the " Shastri " degree on completing the three years' course should have reached a well defined stage of scholarship, after which it will be open to them to study for another three years to proceed to the higher degree of Acharya.

(d) That a Committee should be appointed at as early a date as possible to draw up and re-cast the Uttama courses on the lines suggested above.

In consequence the Government in their G. O. no. 1264/XV, dated Allahabad, the 22nd April, 1922, appointed a Committee "for the revision and the re-arrangement of the course of Uttama Examination," with the following members :

- (1) The Principal, Sanskrit College, Benares (*Convener*).
- (2) MM. Pandit Ram Shastri Tailang, Professor, Sanskrit College, Benares.
- (3) MM. Pandit Murli Dhar Jha, Professor, Sanskrit College, Benares.
- (4) Pandit Kashi Ram, M.A., Inspector of Sanskrit Pathshalas, United Provinces.
- (5) MM. Pandit Nitya Nand Pant, Benares.
- (6) MM. Pandit Jayadeva Misra, Professor, Hindu University, college of Oriental Learning, Benares.
- (7) Pandit Gopinath Kaviraj, M.A., Librarian, Government Sanskrit Library, Benares.
- (8) Dr. P. K. Acharya, Professor, Muir Central College, Allahabad.

Pandit Achyutanand Tripathi, Professor, Benares Hindu University, was appointed an additional member of the Committee on a later date.

The report of the Committee was published in the *United Provinces Gazette*, Part VIII, dated 1st July, 1922, for general information and for inviting criticisms as well as suggestions thereon. The scheme formulated by the Committee was finally approved by the Government in G. O. no. 1136/XV—273-1921, dated the 27th March, 1923. But owing to financial considerations it was held in abeyance for some time and was brought into force only with effect from the examinations of 1925.

According to the scheme candidates of both Shastri and Acharya were required to take their Khanda (Part) Examinations in their consecutive order and not at random, as had hitherto been the case. They were also required to take only one Khanda in one and the same year.

As regards the courses, the subject of Veda (Shukla-Yajurveda), as already pointed out, was introduced for the Shastri and Acharya Examinations. The Committee also revised and systematized the courses already prescribed for the different subjects in the Uttama Examination. Though the report of the Committee does not say anything as to the principle or principles on which the revision was based, still a careful analysis of the revised courses would show that the recommendations of the Committee were based on some such considerations as the following :

The Committee seem to have noticed that the courses they were asked to revise ignored many important older works in most of the subjects. It was obviously with a view to remove this defect and to encourage and popularize the study of those older works, so sadly neglected, that they for the first time prescribed such works as the Vakyapadiya in Vyakarana, Kiranavali in Nyaya, Tantra-varttika, Vidhi-viveka, Tattvabindu and Bhavana-viveka in Mimansa, Dharma-sutras and Grihya-sutras in Dharmashastra, and so on.

The Committee also seem to have realized the spirit of over-specialization and one-sidedness of the courses. It was obviously with a view to remove this defect as well as to encourage a more thorough and deeper study of the different subjects that they in several subjects prescribed also works on allied subjects or included many new works in the different courses. The inclusion of the Vyutpatti-vada in Vyakarana, or Muhurta-chintamani and Brihajjataka in Jyautisha and the revised course of Sankhya are clearly based on the above considerations.

It would thus appear that the importance of the term of office of Dr. Jha primarily lies in the fact that, for the first time since 1887, the courses were revised during his time and important changes were introduced in them. It must also be stated that the creation of the Board of Sanskrit Studies was also an important event. Through the creation of the Board a new progressive spirit entered the Sanskrit College Examinations and the old idea of sacrosanctity about the courses of studies began to disappear. It is owing to this that though slowly but steadily some important changes have been introduced in the examinations since 1924.

It may also be stated that the fee of the Sampurna Madhyama Examination was raised from Rs.4 to Rs.10 about 1920.

Dr. Jha was succeeded in the post of Principalship by Pandit Gopinath Kaviraj who occupied the position till March, 1937. His term of office, like that of his predecessor, is also marked by important changes both with regard to the College as well as the examinations, including the courses of studies.

Two privately endowed chairs for Purana and Madhva Vedanta were created in the College during this period in 1930 and 1933 respectively.

As regards the changes in the courses, it must be remembered that henceforward whatever changes have been introduced they have been due to the progressive spirit of the Board of Sanskrit Studies, of which we have already spoken, and have been brought about after due deliberations of that body.

As the courses for the Uttama examination had already been lately revised by the Committee appointed by Government in 1922, the Board's first attention was naturally drawn towards the necessity of overhauling the courses for the Prathama and Madhyama examinations and the rules governing the Sanskrit College Examinations in general. The main changes in the courses which came into force only with effect from the examinations of 1931 are as follows :

(1) A fresh paper on elementary Arithmetic was introduced in the Prathama examination.

(2) A Hindi text-book was also prescribed, for the first time, for the Prathama Examination, " In response to a public agitation in press and on platform carried on to the effect for several years."

(3) In order to give the students a better grounding in Hindi and Sanskrit composition, a Translation paper from Hindi to Sanskrit and *vice versa* was introduced in each of the first three Khandas of the Madhyama examination.

(4) With a view to encourage taste for Sanskrit prose and to give a better grounding in Sanskrit composition, portions of Panchatantra were also prescribed in each of the first three Khandas of the Madhyama Examination.

(5) The alternative course with Bhatti in Vyakarana Madhyama was abolished and a Sahitya Madhyama with a pure literature course was introduced in its place.

(6) The title of the Nyaya Madhyama was changed to Darshana Madhyama with a greater variety in the courses enabling the students to go up for any of the six branches of Indian philosophy in Shastri and Acharya.

The other important changes introduced the same year were as follows :

(1) The subject of Krishnayajurveda was recognized for the Sanskrit College Examinations, though no provision was made for teaching the subject in the Sanskrit College. This was a new departure in the history of the College. Henceforth the Sanskrit Examinations entered a new phase, in so far as new subjects not

represented in the College began to be prescribed for these examinations, thus pointing to a line of development of the examinations independent of the College.

(2) The subject of Jyautisha already prescribed for the Shastri and Acharya Examinations was sub-divided into two groups of Phalita (Astrological) and Ganita (Astronomical).

(3) Another important change was the introduction of Prachina Nyaya, besides Navya Nyaya, for the Shastri and Acharya Examinations.

In 1932 the subject of Ramanuja Vedanta was recognized for the Shastri and Acharya Examinations. This was necessitated by the fact that while before 1931 Ramanuja and other non-Shankara systems of Vedanta found a place, as alternative groups, in some of the papers of Vedanta Shastri, they were altogether excluded from the examinations for 1931.

The same year the subject of Purana, a chair for which had already been created in the Sanskrit College, as already pointed out, was recognized as a subject of examination from Madhyama onward.

The year 1932 was also marked by an important change in connection with the examinations. The post of the Registrar, Sanskrit College Examinations, which had been so far combined with that of the Principal, was separated and a new officer in the person of Dr. Mangal Deva Shastri was appointed to the post. This arrangement led to a better systematization of all the activities connected with the examinations, and in course of this systematization far greater attention has been paid to the courses of studies than at any time before.

Towards the end of 1932 a circular was issued by the Registrar to a large number of distinguished Sanskrit scholars connected with Sanskrit Pathshala, not only in Benares but throughout the Province, soliciting their expert opinions with regard to the necessary changes in the courses of studies prescribed for the Sanskrit College Examinations. As a result of that circular, probably the first of its kind in the history of the College, a mass of material in the form of suggestions for revising the courses was collected. It was placed before a sub-committee appointed by the Board of Sanskrit Studies especially for the purpose of revising the courses.

As a result of full deliberations of that sub-committee, carried on in the light of suggestions received from the various scholars, the courses for Prathama, Madhyama, Shastri and Acharya Examinations were carefully revised and brought into force from the examinations of 1934. The revision mostly consisted of re-grouping or re-arranging of books already included in the courses with a view to make them more systematically graded in point of difficulty of style or subject-matter. This sort of systematization was especially called for by the fact that though the old traditional rule according to which students could appear at random in any part or Khanda Examination of Shastri and Acharya was changed in :

1922, no special care was taken to frame a graded course for all the khandas.

A very important change, the full bearing of which would be evident in the subsequent pages, consisted in the introduction of an alternative course of Prachina Vyakarana in the Shastri and Acharya Examinations. This innovation was made to meet the longfelt need of giving encouragement and stimulus to the study of the well-known Paninian system of Vyakarana from both the new and old standpoints. The course of Purana as previously framed was also thoroughly revised and was made more in keeping with the requirements of the Puranic studies.

Some of the changes which, though suggested by different scholars at the time, could not be introduced for the examinations of 1934 were later on gradually introduced in subsequent years. The subject of Jain philosophy was thus for the first time recognized for the Shastri and Acharya Examinations from 1936. This was an important innovation from the point of view of orthodox Sanskrit Pandits who look askance at the subject as it represents from their point of view a system of heretical philosophy. It may be pointed out that the subject is not yet represented in the College.

In 1937 a new subject of Sadharana Darshana (or general philosophy) was similarly recognized for the first time for the Shastri and Acharya Examinations with a view to encourage and develop, among Sanskrit students, a spirit of comparative study of different systems of Indian philosophy.

This brings us to the end of the history of the Sanskrit College up to the present time together with a general survey of development of the courses of studies both as taught in the College and as prescribed for the Sanskrit College Examinations.

सत्यमेव जयते

## CHAPTER III

GROWTH AND EXPANSION OF THE SANSKRIT COLLEGE  
EXAMINATIONS

IN course of our survey of the history of the Sanskrit College we have already pointed out as to how and when the present Sanskrit College Examinations have developed out of the old "Annual Examinations" of the College and also how they have retained the old tradition of the College regarding the term of study of 12 years. We have also referred (e.g. on pages 13-14) to occasional attempts to systematize instruction in the College on the basis of three main classes or stages requiring study for 2, 3 and 7 years respectively, which must have given rise to the idea of originally dividing these examinations into the three stages of Prathama, Madhyama and Uttama. We have also pointed out that it was during the time of Dr. Thibaut that the present system of the Sanskrit College Examinations was first introduced in 1880, which, with certain important modifications in their fundamental nature in 1887, has been in vogue up to the present time. Once established, the rise and growth of these examinations have been phenomenal, as would be evident from the following details.

In 1880, 12 and 7 candidates sat for the first time in the Acharya Examination in Vyakarana and Sahitya respectively, of whom only 2 in Vyakarana and 1 in Sahitya succeeded in obtaining the title. In 1881, the first batch of candidates enrolled themselves for the Prathama and Madhyama Examinations and of these 25 and 11 respectively were successful in passing the test. Appendix VI\* gives the number of candidates who were successful at the various examinations each year during the first period of 1880—87. Appendix VII\* gives the number of enrolled candidates for each year during the period of half a century following 1887, which clearly shows the steady expansion as well as the ever-increasing popularity of the Sanskrit College examinations.

As already pointed out, all the examinations were originally held in the Sanskrit College itself. Other Pathashalas were allowed to send up candidates, but the latter had to come over to the College centre for being tested.

In 1888 a circular was issued which made it obligatory upon all aided Pathashalas to subordinate their courses of study to the Sanskrit College Examinations.

About 1889, it seems, candidates of Prathama and the first three parts of Madhyama were allowed to be examined in other centres also besides the Sanskrit College. A circular, dated the 25th April, 1891, says:

(1) Students may present themselves for the Prathama Pariksha either at the Benares College or at one of the centres of the English

Middle Examination. The centre will be fixed for each Sanskrit School by the Director of Public Instruction.

(2) For the fourth year examination of the Madhyama Pariksha, students must present themselves at the Benares College.

This restriction as regards the fourth year of Madhyama was due to the fact that oral examination was an essential feature of the same for which arrangements used to be made only at the Sanskrit College. This oral examination was discontinued from 1918 when the whole of the Madhyama Examination was allowed to be held at other centres also.

But the students who after having passed the Madhyama Examination wished to continue their studies with a view to passing the Acharya Examination were still required to join the Benares Sanskrit College, as none but students of the College were admitted to the Acharya Examination. This rule restricting the study for Acharya Examination to the Sanskrit College itself seems to have been abolished about 1911, when other Pathshalas were allowed to coach students for that examination. But the examination for the Acharya degree, and also for the Shastri degree since its institution in 1925, has continued to be conducted at the Sanskrit College itself, although the very large increase in the number of candidates has now made it imperative to consider whether the time has not come to throw open other centres for at least the Shastri Examination.

The high popularity of the Sanskrit College Examinations will be evident not only from the steady increase in the number of candidates (for which see Appendix VII\*) appearing at the various examinations, but also from the increase in the number of centres as well as the number of Pathashalas recognized for the examinations in the United Provinces as well as outside, as would appear from the following table :

Year	No. of centres	No. of recognized Pathashalas in the United Provinces	No. of recognized Pathashalas outside the United Provinces	Total number of recognized Pathashalas
1909 .. ..	13	42	11	53
1918 .. ..	23	396	120	516
1932 .. ..	39	746	202	948
1938 .. ..	46	926	320	1,246

We have already referred to the fact that due to the increase in the popularity and importance of these examinations, it became necessary to create the new office of Registrar, Sanskrit College Examinations, in 1909. But the post still remained combined with that of the Principal.

who ever since 1880 had hitherto been responsible for the work connected with the examinations. The post of the Registrar was however separated, as already pointed out, from that of the Principal in 1932.

We have also referred to the creation of the Board of Sanskrit Studies, United Provinces, in 1923. The Board was reconstituted in 1927 when the Government also sanctioned the constitution of an examination committee of the same Board. The present constitution of both the bodies is as follows :

BOARD OF SANSKRIT STUDIES, U. P.

The Board consists of 12 members noted below :

(1) The Principal, Sanskrit College, Benares, Chairman, *ex officio*.

(2) The Registrar, Sanskrit College Examinations, Secretary, *ex officio*.

(3) The first Professor, Sanskrit College, Benares.

(4) The Inspector, Sanskrit Pathashalas, United Provinces, *ex officio*.

(5) A representative of the Pandits not engaged in preparing candidates for the examinations.

(6) A representative of the public of Benares.

(7) One representative of the teachers in pathashalas preparing candidates for the Sanskrit College Examinations.

(8) One representative of the managing bodies of Pathashalas preparing candidates for the Sanskrit College Examinations.

(9)—(12) Four Sanskrit scholars of standing.

[ (5) to (12) to be nominated by Government ]

The functions of the Board are :

(a) To advise regarding the courses of study prescribed for various examinations.

(b) To decide questions regarding the recognition of Pathashalas for the various examinations.

(c) To decide what disciplinary action should be taken against candidates, when the need for such action arises.

(d) To advise on any other matters which may be referred to it.

THE EXAMINATIONS COMMITTEE

The Examinations Committee consists of five members as follows :

(1) The Principal, Sanskrit College, Benares, Convener and Chairman, *ex officio*.

(2) The Registrar, Sanskrit College Examinations, *ex officio*.

(3) The Inspector, Sanskrit Pathashalas, United Provinces, *ex officio*.

[ (4) and (5) to be nominated by Government from the Board ]

The functions of the Examinations Committee are—

(a) To appoint examiners for the Sanskrit College Examinations and to moderate question papers.

(b) To appoint tabulators.

(c) To bring out the results of the examinations.



## CHAPTER IV

NATURE AND GENERAL CRITICISM OF THE PRESENT  
COURSES AND METHOD OF STUDY

WE have already traced the history of the present courses of study prescribed for the Government Sanskrit College Examinations. Before we proceed to make our own suggestions with regard to their improvement, it is but proper that we should try to understand and examine their nature. There is no doubt that the present Sanskrit College Examinations enjoy an unrivalled prestige and popularity. It is through these examinations that the activities of the Benares Sanskrit College, with its affiliated institutions, now extend to the whole of India. From this point of view the College has become an affiliating and examining University, without formally claiming to be one. It sets the standard for Sanskrit for the greater part of India. Most of the other Sanskrit examinations, e.g., of Bihar, Benares Hindu University and Jaipur, are modelled on, or are at least influenced by, those of the Sanskrit College. The degrees of the Sanskrit College are recognized all over India. This high prestige and popularity of the Sanskrit College Examinations is no doubt due to their having continued, to a degree not equalled by any other examinations, the old tradition of intensive and deep study of Sanskrit and high standard of scholarship especially associated with the name of Kashi.

In spite of all this, a widespread dissatisfaction with the present Sanskrit College courses has begun to manifest itself. For some years an agitation has been growing up in favour of introducing reforms in the courses so as to make them suitable for the present needs of the Sanskrit public and for infusing a new life in Sanskrit studies. That the agitation is genuine and represents the opinion of a vast majority of Sanskrit Pandits is evident from the answers received in reply to the questionnaire issued by this Committee (for the questionnaire as well as the important extracts from select answers, see Appendices VIII and IX\*).

The general criticism against the present courses of studies can be analysed mainly into the following points :

## (1) OVER SPECIALIZATION

There is a general feeling that in spite of the great popularity of the Sanskrit College Examinations and the yearly increase in the number of candidates appearing in the examinations, the old standard of Sanskrit scholarship is deteriorating year after year. One of the main reasons of this deterioration is the tendency of over-specialization on which the present courses are based. We have already seen (page 46) that this

tendency has crept into these examinations only since 1887. This tendency of over-specialization in any particular subject, at the sacrifice of even allied subjects and of subjects of general importance, can be illustrated by a reference to the courses of such subjects as Navya Nyaya, Navya Vyakarana, Vedanta, Mimansa, etc.

Let us take the instance of Navya Vyakarana. In spite of the fact that in recent years, as we have already seen, much has been done to widen the scope of general subjects in the Prathama and Madhyama examinations, the defects associated with over-specialization still remain there to a great extent. A Vyakaranacharya, even after having spent about 12 years in the study of his own subject, is proverbially very deficient in expressing himself in correct Sanskrit. His knowledge of general Sanskrit literature is very limited and poor. He generally has no idea even of such allied subjects as Nyaya, Mimansa, Nirukta and Vedic language. The spirit of over-specialization has adversely affected, strangely enough, even the study of Vyakarana itself. A Vaiyakarana who is supposed to be a specialist in Vyakarana is generally devoid of any comprehensive outlook as regards his own subject. At the best he knows only a portion of Vyakarana, and however expert in a few Parishkaras or the art of a dialectician, he is mostly lacking in the knowledge of the real Vyakarana and, as a general rule, does not possess an insight into the nature of language and its development. It would be recognized on all hands that most of the Vaiyakaranas are unable to explain the meaning of many a word occurring in the Sutras, Ganas and the examples of Sutras. Such important and interesting portions of Vyakarana as Taddhita, Unadi, Svaravaidiki are either neglected or studied only with indifference. Thus over-specialization in Vyakarana has practically ruined the study of Vyakarana itself. Here it would not be inopportune to point out that this present phase of the study of Vyakarana with an over-emphasis on the Parishkaras is not even as old as the College itself. At the most it is about 100 years old. There is a tradition that it originated from Pandits like Kashi Nath Shastri (a Professor in the College about 1844) and was later on developed by Pandits like Raja Rama Shastri, Bala Shastri, Damodar Shastri, etc. Through the influence of these Pandits this tendency swamped the study of not only other subjects but also of the real Vyakarana. A reference to Appendix VII\* will give us an idea of the extent of this swamping. It is a problem how to bring to decent limits this excessive and undue taste for this sort of study of Vyakarana and to bring back the old days even in the history of the College, when due emphasis was laid on the study of Vyakarana as such, without the sacrifice of the study of other useful and necessary subjects.

## (2) PARTIAL VIEW OF SANSKRIT LITERATURE

Another important objection against the present courses of study is that they are based on a partial view of Sanskrit literature. Sanskrit literature in India is the result of thousands of years of development and

contains treasures, in the form of the Vedic Sanhitas, Brahmanas, Sutras, Upanishads, Ramayana and Mahabharata, etc., which are the most precious heritage of Indian civilization and of which every Indian justly ought to feel proud. An acquaintance with these different phases of Sanskrit literature is necessary for having a comprehensive idea as regards Sanskrit literature and also for their cultural value. But this idea is altogether neglected in the present courses. In the circumstances the narrow outlook of Pandits, though specialists in their own subjects, towards Sanskrit literature as a whole, is quite natural.

The same tendency of onesidedness and partial view of Sanskrit literature is discernible in the spheres of special subjects also. It is an undeniable fact that the present day Sanskrit learning, even in any particular subject, is mostly confined to the study of those works which are the product of only the last four or five centuries. It was certainly the period of decadence and darkness in Indian history. It was the period when we had lost that vigorous and high thinking which is a characteristic of the earlier periods of Indian history. Like every other country which has seen better days, ancient India in the days of her freedom and glory had her own creative period as regards literature, philosophy, art and religion. Unfortunately the study of those ancient works, like the Mahabhashya, Nirukta, Darshana-Sutras and their ancient commentaries, ancient Jain and Bauddha works, which are the product of that creative period, is either very much neglected or does not find a proper place in the courses of even those special subjects. There is no doubt that in recent years efforts have been made to revive and popularize the study of such ancient works. The inclusion of the courses in Prachina Vyakarana, Prachina Nyaya and Sarva Darshana, etc. was directed towards the same aim. But the old tendency of indifference towards these works, due to either incapability or prejudice of teachers, is still there. Greater and more systematic efforts are therefore needed to revive an interest in the ancient works.

### (3) EMPHASIS ON FORM RATHER THAN ON SUBSTANCE

Another tendency which is sapping the vitality of the present day Sanskrit learning consists in the emphasis on form rather than on substance. This tendency really speaking is not only of recent growth. It began to manifest itself in the different branches of Sanskrit literature many centuries before. Many causes must have contributed to the growth of this tendency; but mainly it was due to the decay of the power of originality which itself must have been the result of the political degradation in India. Unhealthy sectarian rivalry must also have contributed a great deal to the growth of the tendency.

This tendency consists in attaching more importance to outward embellishment, verbal jugglery and the art of disputation for its own sake or for gaining cheap victory over one's own rival, than to the inner beauty of ideas, depth of knowledge and investigation for truth. It is

well-known that the development of later Sanskrit poetry, attaching more importance to play on words or Shabdalanakaras than to the real beauty of ideas or Arthalankara, of Navya Nyaya with its over-emphasis on only a few topics of Anumana, hair-splitting, and the neglect of the real problems of knowledge (the Prameyansha) and of Karma-Kanda, consisting more in the recitation of formulae than in understanding their meaning and the significance of sacrifice, is the manifestation of the same tendency.

This tendency has however been carried to inordinate lengths in recent times. It is due to this that the spirit of Navya Nyaya has infected even such subjects as Vyakarana, Dharma-Shastra and Mimamsa and in consequence has adversely affected the study of the subjects. The spirit of too much cramming without trying to understand even the meaning of many a word occurring as examples in Vyakarana, or the nature of objects described in poetry is all due to the same tendency. Every effort should be made to eradicate this evil if we are really anxious to put Sanskrit study again on sound basis.

#### (4) LIMITED RANGE OF THE COURSES OF STUDY

We have already referred to the all comprehensive scheme of studies based on the ancient scheme of eighteen Vidyas, which was placed as the ideal before the Sanskrit College at the time of its foundation. That scheme, like any other scheme of Sanskrit studies put forth at different periods of Indian history, aimed at, not only an all-round education of an individual, but also an education which would secure every purpose of a civilized society. As contrasted with that all-comprehensive scheme, the scheme of the present day course of Sanskrit studies aims only at producing a class of teachers who at best can impart their own knowledge mostly based on the literal interpretation of the texts already studied, to their students, but who have no appreciation either of the conditions of life all-round them or of the needs of modern society. It cannot produce men capable of pursuing any other line or career. This is of course due to the limited range of the courses of Sanskrit studies. Some of the subjects, like *Rajashastra* (or Dandaniti or Politics), *Arthashastra* (or Vārtā or Economics), which are represented in Sanskrit literature and a study of which can widen the field of utility of Sanskrit Pandits, have been long neglected and do not find a place in the present courses. The study of the Puranas, not only from the point of view of Philosophy or religion, but also from their original point of view which is that of history, is also bound to increase the field of their utility. There is also no reason why the range of study of Sanskrit Philosophy should not include the study of Bauddha and Jaina Systems of Philosophy, which have played an important part in the development of Indian Philosophy and Culture. The inclusion of such subjects in Sanskrit curriculum will also help in popularizing the study of Sanskrit among a wider circle of people of different tastes and inclined towards different lines of career.

(5) ABSENCE OF CRITICAL OUTLOOK AND INDIFFERENCE TOWARDS  
ADVANCEMENT OF KNOWLEDGE

It is generally complained that the present method of Sanskrit study as prevalent in Sanskrit Pathashalas is not conducive to the growth of critical judgment. The old Pandit, generally speaking, does not understand the rationale of the problems he has studied. He is completely ignorant of any historical and comparative outlook. He would scorn the so-called modern critical scholarship. There is no doubt that that scholarship without the depth of Pandits is not of much consequence. But it does not mean that there is any inherent contradiction between Sanskrit learning of the old type and the so-called modern critical method. It is not necessary for us here to point to the great contribution of modern scholarship in the field of oriental learning, in epigraphy, palaeography, philology, mythology, ancient history, etc. The discovery of many long-forgotten ancient works and their critical editions are due to modern scholarship. As far as the question of at least editing the old Sanskrit texts is concerned, there is the first necessity of combining both the traditional training and the modern critical scholarship. In the works of Pandits like Mahamahopadhyayas Ganapati Shastri, Durga Prasad Dvivedi, Bapu Deva Shastri and Sudhakar Dvivedi, we find admirable results of that sort of combination.

All advancement of knowledge is due to the spirit of research and investigation, and no less to the power of assimilation of new ideas. That spirit of research and investigation or inquiry into the truth is a fundamental tenet of our own Shastras. Passages like यथातो ब्रह्मजिज्ञासा (Vedanta-sutra), यथातो धर्मजिज्ञासा (Mimamsa-sutra), षष्ठर्केण नुसन्धत्ते सधर्मं वेद नेतरः (Manu XII, 106), मनुष्या वा ऋषिष्कांस्तु देवान् ब्रुवन् । को न ऋषिर्भविष्यतीति । तेभ्य एतं तर्कं भृषि प्रायच्छन्

(Nirukta, XIII.12) point to the same spirit. Any research, in the proper sense of the term, depends on critical methods and cannot be properly advanced without the development of the historical and comparative outlook, which is an indispensable condition for understanding the development, in a critical way, of any ideas or institutions.

Unfortunately the present tendency of over-specialization in Sanskrit studies, without the basis of any general knowledge, has the effect of killing the natural thirst for knowledge and inquisitiveness. It stultifies the growth of mind and hardens it against receiving new ideas. It is due to this that our Pandits, generally speaking, would not care to read any other book outside their own limited range. The discovery of any important work, long-forgotten, like the Arthashastra of Kautilya or the works of Bhasa would not excite any curiosity in their mind. How sad it is when we contrast this attitude of mind with the spirit found in the scholars of the West which is exhibited in their enthusiasm for understanding the ideas of other people as well as in their desire for keeping themselves abreast of the progress in their own special studies all over the world. As a matter of fact the average Pandit of today, with his indifference towards everything modern, still lives and breathes in the

atmosphere of the middle ages and completely lacks the equipment for understanding or appreciating the modern progress in the different fields of knowledge. But this spirit of over-conservatism is only of modern growth in India. "There was a time when our Pandits had in abundance the power of assimilating new ideas. This can be amply illustrated by a reference to the history of development of the science of Jyautisha in India.

We have already referred to the old Anglo-Sanskrit Department, its aims, its achievement, and also to the contribution it made towards increasing the prestige of the College. We may here also refer to the Conference of Oriental Scholars held at Simla in 1911 under the presidency of Sir Harcourt Butler. One of the declared aims of the conference was to attract, in course of time, Pandits and Maulavis of eminence to the proposed central Oriental Institute so as to promote an interchange of the higher scholarship of both the old and the new school of orientalisks throughout India. The conference at the same time was rightly for strongly maintaining and promoting the ancient and indigenous system of instruction in India. It must be therefore our aim to inculcate among the Pandits the spirit of research and to encourage enthusiasm for advancement of knowledge in so far as it is consistent with maintaining the high standard of scholarship of the old type. Obviously it cannot be achieved all at once, but it should be one of our ultimate aims and the reformed courses must take into consideration this ideal also as far as practicable.

#### (6) NEGLECT OF GENERAL KNOWLEDGE

One general complaint against the present courses of Sanskrit studies is that they practically do not lay any importance on the acquirement of general knowledge, not only in the field of Sanskrit itself, but also as regards other useful subjects like Arithmetic, History, Geography, the language of the people, Civics, Politics, etc. which should form a necessary feature of any educational curriculum. The study of such subjects is indispensable, not only for the proper development of one's own mind, not only for properly understanding the current social, economical and political problem of the life of the people at large and for taking one's own due share in the solution of those problems, but also for widening the range of opportunities of one's own life. It is the lack of general knowledge and of proficiency into the language of the people that has always been a reason of the wide gulf between the Pandits and the progressive life of the country and has restricted the field of their activity within very narrow limits. No doubt a start has already been in this direction by the introduction of Hindi and Arithmetic in the Prathamika Examination. But that is not enough.

The prejudice of the old Pandits against the study of these general subjects is well known. We have already referred (on page ) to their indifference even towards the language of the people. But it is a happy sign that the student community at large and a majority of the Pandits

also are now advocating the introduction of such subjects in the courses of Sanskrit studies. The fact that hundreds, if not thousands, of Sanskrit students now every year appear in the Departmental Advanced Language Examination in Hindi and a large number of them also try to pass the English examination also points in the same direction. The defect therefore has to be removed, not only in the interest of the general life of the country, but also in the interest of the Pandits themselves.

(7) INDIFFERENT ATTITUDE TOWARDS ANCIENT INDIAN IDEALS OF SADACHARA OR "GOOD MANNERS AND GOOD CONDUCT"

The present courses of Sanskrit study aim only at a sort of literary education. They do not take any account of the necessity of impressing on the tender minds of students the importance of good conduct or of making them familiar with the ancient Indian ideals of Sadachara, "good manners and good morals". Education should aim at the training of both the mind and the heart. Cultivation of high character, self-respect, sense of discipline and civic responsibility must be the chief ideal of any proper education, and the courses of studies in any scheme of education must never lose sight of this aspect of the training of the individual. But the present courses based on the idea of over-specialization and one-sidedness have sadly neglected this aspect. It is therefore very desirable that the disposition to good conduct should be encouraged and cultivated on non-sectarian lines, among Sanskrit students. This can be secured to a great extent by preparing and prescribing for the different examinations selections based on the Vedas, Brahmanas, Upanishads, Ramayana, Mahabharata, Gita, Dhammapada, etc.

(8) UNSUITABILITY OF COURSES FOR WOMEN CANDIDATES

The present courses of Sanskrit study, based as they are on the tradition of those days when there was no talk of female education, cannot be expected to suit the needs of girls' education. But it is a matter of regret that, though happily the number of girl candidates appearing in the Sanskrit College Examinations is increasing year after year, up to this time, no steps have been taken to frame a course of Sanskrit studies with a view to their special needs and aptitudes. It must be therefore one of the duties of this Committee to remove this crying defect and to prepare a special course for girls which may be helpful in popularizing Sanskrit study among them.

## CHAPTER V

### GENERAL SCHEME OF THE NEW COURSES

Before we take up the question of the new courses of studies to be recommended by us, it is but proper that we should make ourselves clear as to the main principle which in our opinion should govern Sanskrit education and then in the light of that principle formulate the general scheme on which the new courses of studies are to be based.

We are of opinion that the main principle, Siddhanta, which should govern Sanskrit education is that it should help the realization of the *chatur-varga*, undisputedly recognized throughout all Sanskrit literature as the end of human life, viz. Dharma, Artha, Kama, Moksha :

शास्ति यत्साधनोपायं चतुर्वर्गस्य निश्चितम् ।

तथा तद्बाधनापायमेषा शास्त्रस्य शास्त्रता ॥

अर्थकरी च विद्या, i. e., चतुःपुरुषायकरी ।

In other words, education should help the attainment of happiness here and hereafter, by first subserving the institutions of Duty (Law and Religion), (Law-regulated) Property, and the Family life, and then the final goal of Salvation.

As to the general scheme on which the various Sanskrit College Examinations and their new courses of studies should be based, the Committee agrees :

#### PRATHAMA EXAMINATION

- (1) That according to the injunction of Manu (II. 69.)

उपनीय गुरुः शिष्यं शिक्षयेच्छीचमादितः ।

आचारमग्निकार्यम् च सन्ध्योपासनमेव च ॥

every student should be given instruction in (1) the Elementary principles of bodily and mental purity and hygiene ( शौचम् ), (2) good manners and morals, (अस्वारः); (3) fire-duties (अग्निकार्यम्), (4) daily prayers (सन्ध्योपासनम्) Brahmacharyam (ब्रह्मचर्यम्) or continence being the foundation of all these, all further education, and the special duties of the student; that the teacher should be required to certify on the application form of the student for the प्रथमा examination that he has received instruction in these matters, and has followed them in practice to a fair extent; and that by "Fire Duties" (अग्निकार्यम्) and "daily prayers" (सन्ध्योपासनम्) daily worship and observances according to the student's religious traditions are intended.



(2) That students should also be given instruction in scouting, the rules of health and sanitation (स्वस्थवृत्तम्, दिनरात्रिऋतुचर्या) and either in spinning (for Yajnopavita, etc.), or cow-tending (गोसेवा) or elementary gardening, to be certified by the teacher as before; and that a new book on hygiene should be prepared on the basis of Ayurveda and Dharmashastra, as necessary.

(3) That the curriculum of the Prathama Examination, keeping in view the traditional scheme of Vedangas (शिक्षा, छन्दः, व्याकरणं, निरुक्तं, ज्योतिषकल्पः) should comprise the following subjects :

#### COMPULSORY SUBJECTS

I.—*Vyakarana*—Laghukaumudi, or Saraswata, or Chandrika, or Kalapa, or Mugdhabodha.

II.—*Kosha*—The first Khanda of Amarkosha (questions to be confined to the synonyms and meanings of words).

III.—*Sanskrit Prose and Verse (Gadya and Padya)*—Mainly based on Hitapadesha, Panchatantra, Ramayana and Mahabharata (a new book to be prepared which should contain also a selection of Suktis, to be committed to memory, from ancient literature).

IV.—*Translation*—Sanskrit into Hindi and Hindi into Sanskrit.

V.—*Metre*—(छन्दः प्रवेश) with examples from the Vedic Literature as well as the epic literature (Ramayana and Mahabharata). अश्लील examples being avoided, and वीर अद्भुत, करुण and शान्त sentiments to be preferred.

VI.—*Hindi*—With essay and letter-writing (essay to be only either descriptive or narrative) and general knowledge of Hindi Grammar such as to enable the students to write correct Hindi and distinguish the differences of Sanskrit and Hindi grammatic usages.

VII.—*Arithmetic*—(Both written and mental) as already prescribed in Prathama Examination; with the additional proviso that in future only simple problems may be asked in the examination.

VIII.—*History and Geography*—(Itihasa-Purana and Bhugol of India with map-drawing of India).

IX.—*Science*—(Vijnana), Popular or everyday Science (a new book, including general information regarding agriculture, to be prepared, as necessary).

#### OPTIONAL SUBJECT

X.—*A European Language*—English, or German, or French, (up to the standard of 6th class or lower middle).

(4) That the above mentioned subjects should be distributed in six compulsory papers and one optional paper as follows :

*Paper*—I.—*Vyakarana*.

II.—*Sanskrit Prose and Verse and Metre*.

III.—*Translation and Kosha*.

IV.—*Arithmetic*.

V.—Hindi with popular Science and Hygiene.

VI.—History and Geography.

OPTIONAL

VII.—A European Language.

(5) That in every paper 10 marks should be reserved for good and clear handwriting.

MADHYAMA EXAMINATION

(1) (a) That the *Madhyama Examination* may be completed in three years instead of four years as at present. Those alone who have passed the Prathama Examination of the Government Sanskrit College Examinations, Benares, should be entitled to appear in the Khanda Examinations of the Madhyama taking only one Khanda in one year.

(b) A candidate after having passed the Prathama Examination may be allowed to appear in the entire Madhyama (taking all the three Khandas in one year) but not before the 3rd year after passing the Prathama Examination.

(c) As a special case a candidate of advanced age may also be allowed to appear either in Khanda Madhyama or entire Madhyama, even without having passed the Prathama examination of the Sanskrit College Examinations, Benares, provided he produces a certificate from some other recognized examining body showing that the candidate has acquired knowledge equivalent to that of the Prathama Examination of the Sanskrit College Examinations, Benares.

(2) That students should study one of the several subjects named below as special subject, and a number of other subjects, named below, as common to all the courses :

The common subjects should comprise the following :

I.—*Sahitya*—(Vaidika and Laukika, with good and sound knowledge of the Sanskrit language).

II.—*Vyakarana*—(General knowledge of Grammar, of a higher standard than that of Prathama ; Translation and composition) :

साधारणै कारक, समास, लकाराई

आत्मनेपद, परस्मैपद, अव्ययार्थ,

III.—*Arithmetic* with Elementary Astrology (*Jyautisha*).

IV.—*History and Geography*—(*Purana-Itihasa*).

V.—*Dharma Shastra*—(Politics, Sociology, and Karmakanda).

VI.—Hygiene and other subjects such as elementary knowledge of agriculture and every day science etc., through the medium of Hindi

VII.—*Logic*.

OPTIONAL SUBJECT

VIII.—One of the following European Languages :—English, French, or German up to the Matric standard.

The special subjects should comprise the following :

I—*Veda*—(a) According to the Yajnika School (with committal to memory of Veda-texts, and knowledge of Karma-kanda ritual; also some knowledge of the meaning of the texts).

This may include the alternative courses on (i) the Shukla Yajurveda Madhyandina Shakha, or (2) the Krishna Yajurveda Taittiriya Shakha, or (3) the Rigveda Samhita, or (4) the Samaveda, or (5) the Atharvaveda.

(b) According to the Nairukta School of interpretation of the Vedas (with more emphasis on knowledge of the meaning of Veda-texts and the Vedangas and less on committal to memory; some knowledge of the ritualistic side of karma-kanda).

II—*Vyakarana*—(a) According to the school of Siddhanta Kaumudi (with simple explanation of the panktis). The students will be required to show familiarity with the sequence of Sutras according to the Ashtadhyayi.

(b) According to the school of Kashika (the students will be required to show familiarity with the Grammatic Prakriya of word-formation, i.e. प्रयोग-सिद्धि)

III—*Jyautisha*—(including both Ganita and Phalita ; also modern mathematics).

IV—*Darshana*—(a) General knowledge of the principal systems of philosophy with some emphasis on Gautama's system of logic with additional examples from Western books on logic.

(b) Based on Gautamiya, Bauddha and Jain systems of logic with additional examples from Western books on logic.

V—*History and Geography*—(Itihasa-Purana together with the history of the Indian people and their culture).

VI—*Raja-Shastra and Samaja Shastra*—(Politics, Economics, and Sociology in accordance with the Itihasa-Purana, studied in the light of modern literature on the subjects).

VII—*Sahitya*—(with a knowledge of Paninian grammar of the standard of the Madhyakaumudi).

(3) That a text-book on the different system of Indian philosophy, emphasizing the common points and their underlying unity, may be prepared and should be prescribed either in Darshana Madhyama or in the higher stages of the different Darshana examinations.

#### SHASTRI EXAMINATION

(1) That the period of study for the Shastri Examination should remain three years as at present.

(2) That ordinarily a candidate should be required to appear in the Khanda Examinations separately, but a candidate of advanced age may be allowed to appear for all the parts of the Shastri Examination simultaneously, provided that he produces a certificate from a recognized examining body to the effect that he has knowledge of both the common subjects as well as his special subject as prescribed for the Prathama and the Madhyama Examinations and for the 1st two parts of the Shastri Examination of the Sanskrit College Examinations, Benares.

(3) That for the *Shastri Examinations* too there should be one common and one special course, as for the *Madhyama*.

*The common subjects should be as follows :*

I—*Sahitya*—(Selections from *Vaidika* and *Laukika* literature together with the general history of Sanskrit literature).

II—*Hindi Sahitya and Essay*—(as far as possible in relation with the history of the Indian people and their culture).

III—*Itihasa-Purana*—(An outline of world history, for example. H. G. Wells' Outline of History, in Hindi).

IV—*Dharma Shastra*—with *Raja Shastra* and *Samaja Shastra* (Politics, Economics, and Sociology).

V—*Translation and Essay writing*—(Translation-Sanskrit into Hindi; Essay writing in Sanskrit).

#### OPTIONAL SUBJECT

VI—One of the following European languages, viz. English, French, or German up to the Intermediate standard.

*The special subjects should be the following :*

I—*Veda*—(a) According to the *Yajnika* school, to be confirmed to the *Krishna Yajurveda Taittiriya Sakha* and the *Shukla Yajurveda Madhyandina Shakha* only for the time being.

(b) According to the *Nairukta* school.

II—*Vyakarana*—(a) *Navya-Vyakarana*  
(b) *Prachina Vyakarana*.

*Shiksha (Phonetics).  
Nirukta (Etymology).  
and Bhasha (Vijnana)  
Elements of Comparative  
philology to be  
studied with both.*

III—*Jyautisha*—

(a) Mainly *Ganita*.

(b) Mainly *Phalita*.

(c) Mainly *Siddhanta*.

} Some modern Mathematics.

N.B.—The students should be expected to have observational knowledge of the (*Grahas*) planets, and (*Nakshatras*) constellations or asterisms.

IV—*Darshana (Philosophy)*—

(a) *Sarva Darshana*—general principles of all the chief schools of philosophy.

(b-1) *Nyaya-Vaisheshika*—(either *Prachina*, or *Navya*, or *Sarva Nyaya*) old or new or that based on *Gautamiya*, *Bauddha*, and *Jaina* systems of logic.

(b-2) *Sankhya-Yoga* with general knowledge of Western psychology.

(b-3) *Purva-Mimansa*.

(b-4) *Vedanta*; *Prasthanatraya* mainly, with an option between *Shankara* and *Ramanuja* etc., in some papers.

(b-5) *Jaina Darshana*.

(b-6) *Bauddha Darshana*.

[A special book in simple Sanskrit, dealing with the main doctrines of all the systems of Indian philosophy (including Advaita, Dvaita, Vishishtadvaita, Jaina, Bauddha, etc. systems) may be prepared and prescribed as common for all the special groups of philosophy.]

V—*Dharma-Shastra*—including Smṛiti, Sūtra, Mīmāṃsā, Veda, and some Karma kanda or paurohitya.

VI—*Purana-Itihasa*—with emphasis on Shṛimad Bhagvata, and Indian History, both ancient and modern, with some knowledge of inscriptions.

VII—*Sahitya*—(Including some chapters of the Shṛimad Bhagavata).

N.B.—The candidate should be expected to know the history of the development of his special subject.

VIII.—*Rāja-Shastra, Artha-Shastra and Samaja-Shastra*—(Politics, Civics, Economics, and Sociology).

#### ACHARYA EXAMINATION

(1) That the period of study for the Acharya Examination should be two years instead of three as at present.

(2) That there should be only special subjects for the Acharya Examinations.

*The following should be the special subjects :*

I—*Veda*—(a) According to the Yajñika School (as in Shāstri).

(b) According to the Nairukta School (with general knowledge of comparative mythology).

II—*Vyakarana*—(a) Prachina.

(b) Navya.

III—*Jyautisha*—(a) Gamita.

(b) Phalita.

(c) Siddhanta.

with modern Mathematics.

IV—*Darshana*—(a) Sarva Darshana.

(b-1) Prachina Nyaya-Vaisheshika (with general knowledge of Western logic).

(b-2) Navya Nyaya (with general knowledge of Western logic).

(b-3) Sarva Nyaya (with general knowledge of Western logic).

(b-4) Sankhya-Yoga (with knowledge of Western Psychology).

(b-5) Purva-Mimāṃsā (with general knowledge of Western Ethics).

(b-6) Vedānta, Shankara (with general knowledge of Western Metaphysics).

(b-7) Vedānta Ramanuja (with general knowledge of Western Metaphysics).

(b-8) Vedānta, Madhva (with general knowledge of Western Metaphysics).

(b-9) Vedānta, Nimbarka (with general knowledge of Western Metaphysics).

(b-10) Vedanta, Vallabha (with general knowledge of Western Metaphysics).

(b-11) Jaina Darshana.

(b-12) Bauddha Darshana.

A general knowledge of history of Eastern and Western Philosophy should be expected from all candidates of all the Darshana courses.

V—*Dharma-Shastra*—(with general knowledge of modern Jurisprudence and Ethics). —

VI.—*Sahitya*.

VII—*Purana-Itihasa*—(with general knowledge of comparative mythology and Religion).

VIII—*Raja-Shastra, Artha-Shastra and Samaja Shastra*—(with general knowledge of Western ideas on these subjects).

A general knowledge of the history of the development of his special subject should be expected from each candidate, in connection with the essay paper.

There should be two *aichchhika* (optional) subjects. The candidates may take up one, or both, or none.

(1) Hindi up to the standard of B.A., with knowledge of current politics.

(2) Any one of the three following European languages of the standard of B.A. :

(a) English, (b) French, (c) German.

#### EXAMINATIONS FOR WOMEN STUDENTS

(1) The courses of studies for women students should be framed according to their special needs and aptitudes and should be different from those for men students.

(2) Three special examinations called respectively, Jnana-Prabha, Jnana-Shree and Bharati should be instituted for them—each of the latter two having two part examinations, each of one year's course.

#### JNANA-PRABHA

(3) The curriculum of the Jnana-Prabha examination should comprise the following subjects :

(a) Vyakarana, based on Laghukaumudi.

(b) Sanskrit Prose and Verse.

(c) (i) Translation and (ii) Hindi.

(d) Arithmetic.

(e) Domestic Science with Hygiene and popular Science.

#### JNANA-SHREE

(4) The curriculum of the Jnana-Shree examination should comprise the following subjects :

(a) Vyakarana; based on Laghukaumudi and the chapter on Karaka of the Siddhanta Kaumudi.

(b) Sanskrit Prose and Verse with drama, the Gita and Metre.

- (c) Translation, Sanskrit essay and stories from the Puranas throwing light on the Indian ideals of womanhood.
- (d) Arithmetic with elementary Astrology.
- (e) History and Geography.
- (f) Hindi.

BHARATI EXAMINATION

(5) The curriculum of the Bharati examination should comprise the following subjects distributed into common and special subjects :

*Common subjects*

- (a) Sanskrit Prose and Verse with Bhagavatagita, Sapta-shati, and Prakrita Grammar.
- (b) Sanskrit essay.
- (c) Elements of Civics, Economics and Politics.
- (d) Hygiene with elements of Physiology and lessons on First-Aid.
- (e) Indian History with an outline of world history.
- (f) General knowledge of—
  - (i) Dravya-Guna (Properties of drugs of common use).
  - (ii) Shishupalana (rearing of children).
  - (iii) Rogi-Paricharya (Nursing).

*Special subjects*

Rhetorics,

or

Darshana,

or

Purana, and Dharma Shastra,

or

Veda and Upanishads.

## CHAPTER VI

## NEW FEATURES OF THE REVISED COURSES

## INTRODUCTORY REMARKS

For the detailed courses of studies as revised and recommended by us, see Appendix XI. In the following we propose to point out the new features of the revised courses only in their outline. At the outset, however, it is necessary to say a few words as regards the general principles we have followed in revising the present courses. While always keeping in view the criticism made before, of the present courses and method of study, we have been anxious to maintain a continuity of the same with the past and also to preserve their best features. The further growth and progress of the Sanskrit College, with its wide-spread and ever-expanding examination system and long history, like those of any other living institution, are bound to be influenced and determined, to a great extent, by its past. While anxious to infuse among the Sanskrit Pandits the spirit of research and an enthusiasm for advancement of knowledge and to make them better adapted and more alive to the needs of modern life, our first aim has been, not only to maintain the standard of Sanskrit scholarship of the old type, but also to raise it still higher. In fact the other changes have been recommended only in so far as consistent with this ideal. We had also to take into consideration the important fact that there are more than a thousand Sanskrit Pathashalas, both in the United Provinces and outside, affiliated to the Sanskrit College Examinations. Thousands of candidates from these Pathashalas appear, every year, in the said examinations. The financial condition of these Pathashalas is far from satisfactory and there are no immediate prospects of its improvement. In making our recommendations, therefore, as regards the courses, we have never lost sight of the idea of their practicability with regard to the vast number of Pathashalas affiliated to the Sanskrit College Examinations. We are confident that, if used with a little caution and foresight, the scheme of the new courses can easily be put into operation. Taking into consideration the opinions expressed in the answers received in reply to our questionnaire, we have no doubt that the scheme will be well received by the vast majority of the Sanskrit public.

## A—SPECIAL SUBJECTS

We have recommended the introduction of a number of special subjects for the first time for the Madhyama, Shastri and Acharya examinations. Those subjects, and the special reasons in their favour, are as follows :

(1) *Veda (Nairukta Prakriya)*—This subject has been recommended for Madhyama, Shastri, and Acharya Examinations with a view to encourage the study of the Vedas on sounder lines, according to the old ideal that Vedic study should be preceded by the study of the six Vedangas,



and to emphasize the importance of understanding the meaning of Vedic texts more than merely their sacrificial application or textual recitation, and also to acquaint the Vedic Pandits with the trend of modern critical studies in the Vedic literature.

(2) *Rigveda, Samaveda, and Atharvaveda (Yajnika Prakriya)*.—We have recommended courses in these three Vedas only for the Madhyama examination in order to complete the scheme of the study of the four Vedas according to the Yajnika School, which is necessary in the interest of maintaining the traditional method of Vedic studies. At present such courses are prescribed only in the two branches of the Yajurveda. The courses in these new Vedic subjects can be extended up to the Acharya examination whenever there is a demand for it in future.

(3) *Prachina Vyakarana*.—This subject, already prescribed for Shastri and Acharya Examinations, has also been recommended for Madhyama with a view to reviving the study of Vyakarana as such on old lines and to discourage too much emphasis on the Parishkara side of Navya Vyakarana.

(4) *Sarva Nyaya (based on Gautamiya, Bauddha and Jaina system of Logic)*.—The study of this special subject has been recommended for Madhyama, Shastri and Acharya Examinations with a view to encourage comparative study of the different Nyaya systems and to help in acquiring a clear idea of the development of Nyaya in India.

(5) *Raja Shastra with Samaja Shastra and Arthashastra (Politics, Economics and Sociology)*.—The study of this new subject has been recommended with the idea of not only reviving the study of this long-neglected subject in Sanskrit and to bring that study in touch with the modern theories on the subject and the modern political, economical and sociological conditions of the world, but also to widen the field of utility of the Pandits and bring Sanskrit learning into living touch with the realities of the people's life.

(6) *Bauddha Darshana (in Shastri and Acharya)*.—The study of Bauddha philosophy, which has played an important part in the development of Indian philosophy and religion and history, is necessary both for understanding that development and also for its own sake. There is no reason for excluding the study of this important system from the courses of Sanskrit Examinations which include those on other important systems of Indian philosophy together with Jainism.

(7) *Ganita (in Shastri and Acharya)*.—Ganita or Mathematics has been so far studied as a part of Jyautisha and the courses on the subject have not taken into account the great development of the science in modern times. The study of Ganita as an independent subject is intended to stimulate interest in the science and also to put Sanskrit Pandits in touch with its modern development.

(8) *Nimbarka and Vallabha Vedanta (in Shastri and Acharya)*.—These subjects have been recommended with the idea of making the scheme of study of the Vedanta systems more comprehensive, and also to meet the

persistent demand of the followers of these two systems to include these subjects in the courses for the Sanskrit College Examinations, as has already been done in the case of the Ramanuja and Madhva Vedanta systems.

#### B—OTHER SUBJECTS

(1) *Subjects of General Importance in Sanskrit*—We have made an attempt, as far as practicable, to remove the defects of over-specialization, by adding to the special subjects courses on subjects of general importance in Sanskrit right up to the Shastri examination. For example, in place of the nominal or meagre courses on general Sahitya, at present prescribed only up to the Madhyama Examination, we have now extended the study of general Sanskrit Sahitya as a compulsory subject up to the Shastri Examination. The courses in this subject will now cover not only classical Sanskrit poetry, but also the more ancient Sanskrit literature including Vedas, Brahmanas, Upanishads, Ramayana, Mahabharata, etc. A paper on this has been added from Prathama up to Shastri, practically in every examination. The same paper will include texts from ancient Sanskrit literature aiming at giving a moral education, and promoting among the students an attitude of respect towards the Indian traditions of etiquette and good conduct. The same paper is also intended for giving Sanskrit student a comprehensive idea of Sanskrit literature as a whole. A series of special text-books will have to be prepared for this purpose.

(2) *Essay writing and translation*—We have paid special attention to the object of developing, among the students, the capacity of correctly and fluently expressing themselves in Sanskrit. With this view a paper on essay writing and Sanskrit translation has been added, for the first time, for the Shastri Examination, and similarly an essay paper for the Acharya Examination.

(3) *Allied or Cognate Subjects*—We have also endeavoured to extend the scope of the study of every special subject by prescribing works on allied or cognate subjects. For example, in the Vyakarana Shastri Examination, the study of Nirukta and philology has been prescribed, and the Nyaya Siddhanta Muktavali has been added to the courses of Acharya in Navya Vyakarana.

(4) *Taste for Critical Methods and Research*—With a view to encourage taste for critical methods and research as well as to develop a historical and comparative outlook, we have also tried to give to the students, through the courses, specially of the Acharya Examination, some general idea of the modern side of the different subjects. With the same view provision has been made for the first time, either through the paper on general Sanskrit literature or otherwise, for the study of the history of Sanskrit literature in general, as well as of the special subjects in the Shastri and Acharya Examinations.

(5) *Useful Subjects of General Importance*—Realizing the great deficiency of general knowledge among Sanskrit Pandits as well as their incapacity for appreciating the conditions of the modern world, we have

laid due emphasis on the study of such useful subjects of general importance as Hindi, Arithmetic, popular Science, History and Geography, in Prathama, Madhyama, and Shastri Examinations. An optional paper for the special study of Hindi has also been added to the Acharya Examination. A study of Civics and Politics as a compulsory subject, either through the Hindi text books or independently, has also been provided for, up to the Shastri Examination.

(6) *Courses of Study in English, German and French*—Realizing the importance of the study of at least one of the three most important foreign languages, not only from the stand-point of its being a help in securing better prospects of employment of various sorts but also from the point of view of expanding the mental horizon, and acquiring that wide outlook and liberal education, which is at present possible only through it, we have, from the Prathama up to the Acharya Examination, recommended, as an optional subject, alternative courses of study in English, German, or French. The utility of the knowledge of any of these languages for research also cannot be gainsaid. There may be an element of impracticability with regard to our recommendations on the courses in these languages on parallel lines. But it seems desirable that, while giving due importance to the study of English, some provision should also be made for the study of the other two languages, especially for those who have already acquired sufficient knowledge of English and are anxious to have an acquaintance also with German and French. The linguistic equipment of a research scholar should as a fact include such languages as German and French in which much of modern research finds expression. It is, of course, understood that provision for English will have to be made first of all, as the most easily manageable, and also the most useful for the practical purpose of life, for the present.

(7) *Research Degree of Vachaspati*—To encourage real advance of knowledge and critical research we have also recommended the institution of the research degree of "Vachaspati". It is necessary both for infusing a new life in Sanskrit studies and for bringing the same in living touch with modern development of knowledge.

(8) *Preparatory Course*—In view of the complaint that the studies in the Pathashalas are not conducted on proper and systematic lines, we have also recommended a preparatory course which should precede the Prathama course in the Pathashalas. This course is intended only to serve as a general guide to the Pathashalas which will conduct their own examinations in the course. There will be no public examination in it, though the Inspector of Sanskrit Pathashalas will try to see that the course in its general outline is followed in the *Pathashalas*.

(9) *Special Course for Women*—We have also recommended a special course for women candidates, taking into consideration both their special needs and aptitudes. It is expected that the course will greatly help in popularizing Sanskrit study among girls.

## CHAPTER VII

## THE SCHEME OF EXAMINATIONS

IN keeping with the terms of reference of our Committee, we have carefully gone into the question of the scheme of the Sanskrit College Examinations, with a view to economize time and to make the examination system as efficient as possible. While doing so we have also taken into consideration the general opinion of the Sanskrit public as expressed in the answers to our questionnaire. Our recommendations with regard to the scheme of examinations are as follows :

## (1) THE PERIOD OF STUDY

Under the present scheme the total period of study after the Prathama Examination covers 10 years, i.e., 4 years for the Madhyama examination, 3 years for Shastri and 3 for Acharya. In our opinion this period can be easily reduced by 2 years, without in any way lowering the standard of the examinations, by introducing a three years' course for the Madhyama Examination and a two years' for the Acharya Examination. It is needless to say that almost all the answers with the exception of only a few are in favour of this saving in time.

## (2) THE RULES REGARDING PASS MARKS

Rules 3, 9, 20 and 26 of the present rules of the Sanskrit College Examinations seem to us rather too hard. Rules 3 and 9, over and above certain minimum pass marks (33 marks out of 100 in Prathama, and 17 out of 50 in Madhyama) in each paper, also demand a special total in the aggregate, i.e. 220 marks for six papers in the Prathama Examination and 260 marks for 14 papers in the Madhyama. In our opinion this condition regarding the special total is not necessary in these lower examinations and should be removed. The unfairness of this rule regarding the Sampurna Madhyama Examination which at present consists of 14 papers, becomes clear when we consider that there is no such condition as regards the Khanda Madhyama Examinations which consist only of 3 or 4 papers each.

Rules 20 and 26 respectively require, as the minimum, 20 marks out of 50 in each of the two papers and a total of 45 marks in the Shastri Khanda Examinations, and 25 marks out of 50 in each of the two papers and 55 as the total in the Acharya Khanda Examinations. In our opinion it would be quite reasonable if we fix 17 pass marks as the minimum in each of the 4 papers and 80 marks as the total for the new Shastri Khanda Examinations, and similarly 20 pass marks as the minimum in each of the papers and the total on the basis of 25 marks in each paper of the new Acharya Khanda Examinations.

## (3) THE RULES REGARDING THE DIVISIONS

Rules 4, 10, 21 and 27 of the present rules of the Sanskrit College Examinations require at least 60 per cent. marks for securing the first division in the Prathama, Madhyama and Shastri Examinations; while 70 per cent. marks are required in the Acharya Examinations for the same purpose. In our opinion only 65 per cent. marks should be the minimum for securing the first division in the Acharya Examinations.

## (4) ELIGIBILITY OF CANDIDATES FOR DIFFERENT EXAMINATIONS

(a) Rule 8 of the present rules defines subjectwise the eligibility of the Madhyama-passed candidates for the Shastri Examination. Under the new scheme this rule should be changed as follows :

(1) A candidate who has passed the Madhyama Examination in Shukla Yajurveda can be allowed to appear in the first year Shastri Examination in any subject excepting Krishna Yajur-Veda, Vyakarana, Navya Nyaya, Sarva-Nyaya, Raja Shastra, Jyautisha and Ganita.

(2) A candidate who has passed the Madhyama Examination in Krishna Yajurveda can be allowed to appear in the first year Shastri Examination in any subject excepting Shukla-Yajurveda, Vyakarana, Navya Nyaya, Sarva-Nyaya, Raja-Shastra, Jyautisha and Ganita.

(3) A candidate who has passed the Madhyama Examination either in Rigveda or Samaveda or Atharvaveda can be allowed to appear in the first year Shastri Examination in any subject excepting Krishna Yajurveda, Shukla Yajurveda, Vyakarana, Navya Nyaya, Sarva Nyaya, Raja Shastra, Jyautisha and Ganita.

(4) A candidate who has passed the Madhyama Examination in Veda (Nairukta School) can be allowed to appear in the first year Shastri Examination in any subject excepting Navya Vyakarana, Navya Nyaya, Sarva Nyaya, Raja Shastra, Jyautisha and Ganita.

(5) A candidate who has passed the Madhyama Examination in Prachina or Navya Vyakarana can be allowed to appear in the first year Shastri Examination in any subject excepting Veda (Shukla Yajurveda and Krishna Yajurveda), Navya Nyaya, Sarva Nyaya, Raja Shastra, Jyautisha and Ganita.

(6) A candidate who has passed the Madhyama Examination in Sahitya can be allowed to appear in the first year Shastri Examination in any subject excepting Veda (Shukla-Yajurveda and Krishna Yajurveda), Vyakarana (Prachina and Navya), Navya Nyaya, Sarva Nyaya, Raja Shastra, Jyautisha and Ganita.

(7) A candidate who has passed the Madhyama Examination in Sarva Nyaya can be allowed to appear in the first year Shastri Examination in any subject excepting Veda, Vyakarana, Navya Nyaya, Raja Shastra, Jyautisha and Ganita.

(8) A candidate who has passed the Madhyama Examination in Darshana can be allowed to appear in the first year Shastri Ex.

amination in any subject excepting Veda, Vyakarana, Sarva Nyaya, Raja Shastra, Jyautisha and Ganita.

(9) A candidate who has passed the Madhyama Examination in Purana-Itihasa can be allowed to appear in the first year Shastri Examination in any subject excepting Veda, Vyakarana, Navya Nyaya, Sarva Nyaya, Jyautisha and Ganita.

(10) A candidate who has passed the Madhyama Examination in Raja Shastra can be allowed to appear in the first year Shastri Examination either in Raja Shastra or Dharma Shastra or Purana-Itihasa.

(11) A candidate who has passed the Madhyama Examination in Jyautisha can be allowed to appear in the first year Shastri Examination either in Jyautisha (Siddhanta or Phalita) or Ganita or Dharma Shastra.

(b) Rule 19, paragraph 2 lays down certain conditions under which candidates who have passed any Sanskrit title examination from the Benares Hindu University, the Sanskrit College, Jaipur, and the Punjab University can be exempted from the Madhyama Examination of the Sanskrit College and can be allowed to appear for the first year Shastri Examination. Under the new scheme this concession will have to be withdrawn. The question of recognition of the Sanskrit Examinations of the above-mentioned as well as other examining bodies can be considered only after those examining bodies have remodelled their courses on our lines.

But in our opinion the following should be added to rule 19 :

(1) A candidate who has passed the Acharya Examination of the Sanskrit College in one subject can be allowed to directly appear in the Shastri Examination, partly or wholly, in any other subject and he will be exempted from the general papers provided that he has already studied those subjects in his Shastri Examination already passed under the new scheme. The Acharya Examination however, in that subject will have to be taken always by parts.

(2) A candidate who has passed the Shastri Examination of the Sanskrit College in one subject can be allowed to appear in the first year Shastri Examination in any other subject without passing the Madhyama Examination in that subject and can be exempted from the general papers provided that he has already passed his complete Shastri under the new scheme.

(3) M. A.s in Sanskrit of any recognized University can be allowed directly to appear in any Shastri Examination by parts, but those who have passed their M. A. in Sanskrit in first division can be allowed to appear in the complete Shastri Examination also. In both the cases they will be exempted from the non-Sanskritic general papers provided they produce a certificate to the effect that they have already studied those subjects for any of their English examinations.

(c) Paragraph 2 of rule 25 should be replaced by the following :

(1) A candidate who has passed his Shastri Examination in Navya or Prachina Vyakarana can be allowed to appear in the Acharya Examination in any of the two subjects.

(2) A candidate who has passed his Shastri Examination in Navya Nyaya can be allowed to appear in the Acharya Examination either in Navya Nyaya or Prachuna Nyaya.

(3) A candidate who has passed his Vedanta Shastri Examination can be allowed to appear in any group of the Vedanta Acharya Examination.

(4) As a rule a candidate after taking up any special subject in his first year Acharya Examination will have to confine himself to that subject in the 2nd year Acharya Examination.

(5) RE-EXAMINATION OF ANSWER-BOOKS OF FAILED CANDIDATES

The present rules do not provide for re-examination of answer-books of failed candidates. Rule 44 provides only for scrutiny of marks of such candidates, which practically means nothing but retotalling of marks. It does not allow any revaluation of answers. But there is a possibility of there being a grievance regarding unfairness on the part of an examiner. The present rules do not provide any remedy for such cases. In our opinion that remedy can be found in authorizing the Chairman of the Examination Committee or the Examination Committee itself to appoint a Board of Examiners consisting of the Chairman and two specialists other than the original examiner, for each subject to re-examine the answer-books in such cases of failed candidates and to see whether a real injustice has been done to the candidates; this re-examination being allowed if the candidate fails in not more than one paper. The re-examination fee should be at least Rs.8 and each examiner should be paid Rs.2 per candidate. The decision of this Board will be final in the matter. We believe that the mere presence of this provision among the rules will exercise a great restraining influence on the examiners and will go a great length in inspiring confidence among the candidates.

(6) INCREMENT IN THE RATES OF REMUNERATION TO SETTERS AND EXAMINERS

Under the new scheme, modern subjects like Civics, Politics, Economics, Modern Mathematics, Western Philosophy, Psychology, Comparative Philology, Comparative Religion, Mythology, History, Geography, Hindi, etc. have been prescribed, either as special or as general subjects, in all the examinations from Prathama up to Acharya. It will be very difficult to secure the services of suitable setters and examiners for these subjects on the present meagre remunerations, i.e. Rs.7 for Prathama, Rs.10 for Madhyama and Rs.20 for Shastri and Acharya as setting fee for each question paper; and annas 3 for Prathama, annas 4 for Madhyama and annas 6 for Shastri and Acharya as the examination fee per answer-book. The present rates are inadequate even for Sanskrit examiners and do not compare favourably with the rates of remunera-

tions of other examining bodies, such as the Benares Hindu University and the Punjab University, etc. as shown below :

*Scale of Remuneration to Examiners*

**Benares Hindu University :**

Name of examination			For setting a paper	For examining a paper
			Rs.	Rs. a.
Praveshika .. .. .	..	..	15	0 6
Madhyama .. .. .	..	..	20	0 8
Shastri .. .. .	..	..	30	0 12
Acharya .. .. .	..	..	40	1 8

**Punjab University :**

P ajna	..	..	25	0 6
Visharada .. .. .	..	..	35	0 8
Shastri .. .. .	..	..	45	0 1

The rates therefore must be revised and brought to a decent level. In our opinion the minimum rates should be as follows :

*Setting fee per question paper*—Prathama Rs.15, Madhyama Rs.20, Shastri Rs.30 and Acharya Rs.40.

*Examining fee per answer book*—Prathama annas 4, Madhyama annas 6, Shastri annas 8 and Acharya annas 12.

*Fee for head-examinership per assistant examiner*—Prathama Rs.15, Madhyama Rs.20 and Shastri Rs.30.

As regards the three special examinations for girls, newly to be started, the rates should be respectively the same as those for the Prathama, Madhyama and Shastri Examinations.

(7) INCREMENT IN THE RATES OF REMUNERATION FOR TABULATING AND CHECKING THE RESULTS

Under the new scheme the present number of question papers will be almost doubled in the Madhyama, Shastri and Acharya Examinations. There will be five question papers instead of three or four in each of the Madhyama Khanda Examinations, four instead of two in each of the Khandas (Parts) of the Shastri Examination, and three or four instead of two in each of the Khandas of the Acharya Examination. It means a considerable increase in the number of entries in the marks registers of almost all the examinations. The present rates (i.e. Rs.8 for tabulation, per hundred candidates and Rs.4 for checking the tabulated results per hundred candidates) of remuneration for tabulation of marks and the checking of tabulated results should therefore also be suitably increased. In our opinion, in the interest of efficiency of the work and also in keeping with the high prestige attached to these examinations—higher than that attached to any other Sanskrit Examinations in India—the rates in future should be as follows :

*Remuneration for tabulation per hundred candidates*—Prathama Rs.12, Madhyama Rs.12, Shastri Rs.16, Acharya Rs.16.



*Remuneration for checking per hundred candidates—Prathama Rs.6 Madhyama Rs.6, Shastri Rs.8, Acharya Rs.8.*

It may be noted that in tabulating the results of the Shastri and Acharya Examinations the special total of each candidate, apart from the marks of each paper, will also have to be taken into account, which would mean an additional labour.

As regards the three special examinations for girls, newly to be started, the rates of remuneration for tabulating and checking the results should be respectively the same as those for the Prathama, Madhyama and Shastri Examinations.

#### (8) ADDITIONAL HANDS IN THE REGISTRAR'S OFFICE

Due to the introduction of several new subjects in the Madhyama, Shastri and Acharya Examinations and the addition of several general or optional papers in all the examinations, the total number of question papers under the new scheme will be 436 as against 286, the present total, as detailed below:

The current scheme		The new scheme	
Prathama ..	.. 10 papers.	Prathama ..	.. 10 papers.
Madhyama ..	.. 56 "	Madhyama ..	.. 80 "
Shastri ..	.. 111 "	Shastri ..	.. 139 "
Acharya ..	.. 109 "	Acharya ..	.. 175 "
		Optional Hindi in	
		Acharya ..	.. 2 "
		Girls' examinations	.. 30 "
Total ..	.. 286 papers.	Total ..	.. 436 papers.

It shows that the new scheme will entail much additional heavy responsibility on the Registrar, Sanskrit College Examinations, and in consequence the work of his office will increase tremendously as compared with the present work. We understand that the present staff of that office is already very much inadequate for the office work which has much increased in recent years and that representation has already been made to the Government for two additional hands in the staff. We are convinced that even after the increase of these two hands the office will be in urgent need of several additional hands to cope with the increased amount of work due to the introduction of the new scheme. We recommend that in the interest of making the scheme a success the question may be sympathetically further enquired into by the Government and early steps may be taken to suitably increase the strength of the office.

In case the Government is prepared to adequately increase the hands to the Registrar's office we will recommend that there should be an arrangement for holding Compartmental examinations on similar lines as followed by some other public examining bodies such as the Board of High School and Intermediate Education. The detailed rules for the Compartmental examinations can be prepared by the Board of Sanskrit Studies when necessary.

## (9) MODERATION OF QUESTION PAPERS

Under the present arrangement, we understand, the work of moderation of question papers mostly rests with the Registrar himself. Of course when very necessary he takes the help of local scholars, experts in different subjects. Under the new scheme when a variety of new subjects is going to be introduced in the Sanskrit examinations and the number of question papers will increase very much, the present arrangement will not do and the co-operation of a large number of scholars not only local but also from outside Benares will become necessary. This arrangement will entail new expenses and it will become necessary to constitute each year a regular committee of moderation.

## (10) RAISING THE EXAMINATION FEES

From what has already been stated it is clear that the new scheme will entail new additional expenses on the Government. In the circumstances we feel constrained to recommend the raising of the present examination fees from Madhyama up to Acharya. Rules 14, 17, 22, 27, and 40 prescribing fees for the said examinations should therefore be amended. In our opinion the fees should now be fixed as follows :

(The present fee of Rs.2 for Prathama may not be changed.)

Madhyama, each part—Rs.3 (present fee Rs.2).

Sampurna Madhyama—Rs.12 (present fee Rs.10).

*Shastri—*

Each of the first two parts—Rs.5 (present fee Rs.5).

Final part—Rs.6 (present fee Rs.5).

*Acharya—*

Part I—Rs.6 (present fee Rs.5).

Part II—Rs.8 (present fee Rs.5+Rs.2 for optional Hindi).

As regards the three special examinations for girls, newly to be started, the fees should be fixed as follows :

Jnana-Prabha—Re.1.

Jnana-Shri, each part Rs.2.

Bharti, each part Rs.4.

## (11) MEDIUM OF EXAMINATION

Under the new scheme a large number of books in Hindi on modern subjects like History, Politics, Civics, Geography, etc., have been prescribed for the different examinations. In our opinion it would be in the fitness of things if in such cases Hindi is made the medium of examination. While on the one hand this would exercise a check on the practice of senseless cramming, on the other it will have a stimulating effect on intelligent mode of study and independent thinking.

## (12) A HIGHER RESEARCH DEGREE

As already stated, the Committee is in favour of instituting, after Acharya, a research degree to be called "Vachaspati" of the subject concerned. For the degree, a candidate will have to write an original thesis based on independent research. The efficiency of the candidate

in the particular branch of knowledge and in the other cognate and allied subjects and consequently his suitability for the degree will also be tested by an oral examination as well as a written paper. An Acharya passed candidate will be allowed to submit the thesis for the degree only after the lapse of five years from the year in which the Acharya degree was taken. The Board of Examiners should consist of eminent scholars of Sanskrit of both the ancient and modern type. Other details may be settled by the Board of Sanskrit Studies. The fee should be at least Rs.50 (or 100). We would recommend that every successful candidate should be awarded a suitable dress as well as a cash prize worth at least Rs.1,000. This proposal, if accepted, will go a long way in giving a new stimulus to Sanskrit studies on original lines and would infuse a new life in Sanskrit learning.

#### (13) OPTIONAL PAPERS ON WESTERN LANGUAGES

We have recommended study of English or German or French, as an optional subject, in all the examinations. The standard of these optional languages for the Prathama, Madhyama, Shastri and Acharya examinations is prescribed up to the standard of the 6th class or lower middle, the Matric standard, the Intermediate standard and the B. A. standard respectively. However desirable this recommendation may be, we realize the difficulty of making a suitable arrangement firstly for the study of these languages up to the prescribed standard in the Sanskrit Pathashalas at large or even in the Sanskrit College and secondly for properly conducting examinations in them along with the Sanskrit College Examinations. It is obvious that no proper arrangement even for the study of English can be made in most of the Sanskrit Pathashalas. In the circumstances a start can be made only with English by making a suitable arrangement for its study in the Sanskrit College itself. It is also worth considering whether it would not be proper to leave the examination in the English language to such bodies as the Intermediate Board and the Universities, and the Anglo-Sanskrit Department of the College in its re-organized form may simply prepare Sanskrit candidates in English for the examinations in English by the said bodies only.

#### (14) INTERIM ARRANGEMENTS

As some important changes both with regard to the courses and the total period covered have been introduced under the new scheme in the Madhyama and Acharya Examinations, it is desirable, with a view to avoid any great inconvenience to the students, that the new scheme of the said examinations should be introduced gradually in a number of years, so that during the transitional period the old part examinations may be substituted by the new ones at the rate of one part a year progressively and at the same time there should be no duplication of the same examination in the old and new courses. To put it more clearly—

(1) In the Madhyama and Acharya the old part examinations should be substituted by new ones progressively one after another in a number of years.

(2) During the transitional period there should be no duplication of the same examination in the old and new courses.

Keeping in view the above principles the scheme of the examinations during the transitional period should be as follows :

(It may be noted that the following scheme is based on the fact that the new courses almost on the lines of the Committee recommendations have been already adopted by the Board of Sanskrit Studies for the Prathama, Madhyama, Part I, Shastri, Parts I and II and Acharya, Part I examinations of 1940.)

Year	Examination (new scheme)	Examination (old scheme)
1940 .. ..	Prathama .. ..	..
1940 .. ..	Madhyama, Part I, Khanda ..	Madhyama, Parts II—IV.
1940 .. ..	Shastri, Parts I and II ..	Shastri, Part III.
1940 .. ..	Acharya, Part I ..	Acharya, Parts II and III.
1941 .. ..	Prathama .. ..	..
1941 .. ..	Madhyama, Parts I and II ..	Madhyama, Parts III and IV.
1941 .. ..	Shastri, Parts I—III ..	..
1941 .. ..	Acharya Parts, I and II ..	Acharya, Part III.
1942 .. ..	Prathama .. ..	..
1942 .. ..	Madhyama Parts I—III ..	Madhyama, Part IV.
1942 .. ..	Shastri Parts I—III ..	..
1942 .. ..	Acharya Parts I and II ..	..
1943 .. ..	All examinations according to the new scheme.	

It means that during the transitional period a candidate failing in a particular part examination will have to appear next year in the same part examination according to the new or old scheme as the case may be. One failing in the final examination of the old scheme will have to appear in and pass the final examination of the new scheme before he is declared as successful in the particular examination (Madhyama or Acharya) as a whole.

Those candidates also who have already passed any old part examination (of Madhyama or Acharya) will have to pass the next part examination according to the old or new scheme, as the case may be, and if that part examination happens to be the final examination of that year will be declared as passed in that examination as a whole. But a candidate who has passed third Khanda (part) examination of the old Madhyama or the second part of the old Acharya will have to appear in the final Madhyama or Acharya Examinations according to the old or new scheme as the case may be, before he is declared as successful in that examination as a whole.

## CHAPTER VIII

### MISCELLANEOUS TOPICS : NECESSARY STEPS TO MAKE THE SCHEME A SUCCESS

#### (1) THE PATHASHALAS TO BE BROUGHT UNDER A SYSTEM

The new scheme of courses cannot succeed unless the present highly unsatisfactory condition of the Pathashalas is improved, and they are brought under a proper system. The present total number of Sanskrit Pathashalas in the United Provinces, which send up candidates for the various Government Sanskrit College Examinations, is about 1,000. It was 990 at the examinations of 1939; out of these 234 are recognized either for the Shastri Examination alone or for both the Shastri and Acharya Examinations. The rest send up their candidates for the Prathama and Madhyama Examinations. Out of the same total for the province, only 103 Pathashalas receive grant-in-aid from the Government.

We understand that at present there are no definite rules for recognition of Sanskrit Pathashalas. They are recognized even up to the highest standard without any reference to their necessity, utility or financial stability. In most of the Pathashalas, recognized for the Shastri or Acharya Examinations, the studies of the Prathama and Madhyama classes are neglected. This state of things cannot improve until the rules for recognition of the Pathashalas are based on a definite scheme and the different Pathashalas are classified into different grades under some strict rules. Without this sort of reorganization of the Pathashalas the new courses, which cover a much larger ground than before, will be found unmanageable and the students will be the worst sufferers. We hope that this question will be considered in detail by the Sanskrit College Organization Committee appointed by the United Provinces Government.

#### (2) REORGANIZATION OF THE BOARD OF SANSKRIT STUDIES, UNITED PROVINCES AND ITS COMMITTEES

In Chapter 3, we have already described the constitutions and functions of the Board of Sanskrit Studies, United Provinces, as well as its Examination Committee. We have also pointed out that it was in 1923 that, with a view to provide a machinery for the control, conduct and supervision of the Sanskrit College Examinations, the Government felt it necessary to create the Board of Sanskrit Studies. In recent years an agitation has been carried on among the Sanskrit public against the present constitution of the Board mainly on the ground that it consisted mostly of Benares Pandits and that practically there is no representation on it of the outside public interested in Sanskrit studies. A reference to

the personnel of the present Board, in which no name of any Pandit from outside Benares will be found, at once shows the reasonableness of the said agitation. In view of this demand and also the fact that under the new scheme several modern subjects like History, Civics, Politics, etc., have been introduced in the courses of studies, which are not yet represented on the Board, there is a real necessity for revising the present constitution of the Board. Taking into consideration these points, and the fact that the Board will be the instrument of the Government for duly working the new scheme we are proposing, if the Government accepts it, we recommend the following constitution of the Board for the future :

The Board should consist of 15 members as follows :

(1) The Principal, Sanskrit College, Benares, Chairman, *ex officio*.

(2) The Registrar, Sanskrit College Examinations, Secretary, *ex officio*.

(3) The first Professor, Sanskrit College Benares *ex officio*.

(4) The Inspector, Sanskrit Pathashalas, United Provinces, *ex officio*.

(5-6) Two Pandits, representing teachers in Sanskrit Pathashalas of Benares, preparing candidates for the Sanskrit College Examinations.

(7-8) Two Pandits, representing teachers in Sanskrit Pathashalas of the United Provinces, but outside Benares, preparing candidates for the Sanskrit College Examinations.

(9) One representative of the managing bodies of Pathashalas preparing candidates for the Sanskrit College Examinations.

(10-12) Three Sanskrit scholars of standing having knowledge of the modern methods of research.

(13-14) Two distinguished Pandits.

(15) One representative of the Provincial Legislature, preferably one who knows Sanskrit.

(Nos. 5 to 15 to be nominated by Government)

It is desirable that the Pandits under nos. 5 to 8 and 13 to 14 and the Sanskrit Scholars under nos. 10 to 12 should represent different subjects.

#### *The Examination Committee*

As regards the constitution of the Examination Committee we recommend that it should consist of five members as follows :

(1) The Principal, Sanskrit College, Benares, Convener, *ex officio*.

(2) The Registrar, Sanskrit College Examinations, Benares, *ex officio*.

(3-5) Three members to be nominated by Government from amongst the members of the Board of Sanskrit studies.

As regards the functions of this Committee, already shown in Chapter 3, the words "to moderate question papers" should be changed to "to arrange for moderation of question papers."

*The Grants-in-aid Committee*

We are of opinion that the Board of Sanskrit Studies should also have a Grants-in-aid Committee which should consist of five members as follows :

(1) The Principal, Sanskrit College, Benares, Chairman, *ex officio*.

(2) The Inspector, Sanskrit Pathashalas, United Provinces, Secretary, *ex officio*.

(3—5) Three members to be nominated by the Government from the Board.

The function of the Committee should be to consider applications for grants-in-aid together with the report of the Inspector of Sanskrit Pathashalas and to recommend the same to the Director of Public Instruction for approval.

In our opinion, this Committee will be useful for bringing about co-relation between the question of giving grants-in-aid to Sanskrit Pathashalas and the question of their recognition for the Sanskrit College Examinations. It seems reasonable that the Board which grants recognition to Pathashalas should also have a voice, through this Committee, in giving them grants-in-aid.

The Committee has paid special attention to the Board's constitution; because the success of the new courses will largely depend upon the Board, one of the functions of which is "to advise regarding the courses of study prescribed for various examinations."

We, therefore, hope that the Government will give special attention to the formation of the next Board and will nominate, as its members, such persons as are fully aware of the acquirements of the new times, possess progressive ideas, and zeal for making the new scheme a success, and are capable of sympathetically and wisely handling the problems that may arise in course of the operation of the scheme.

(3) THE SUPERINTENDENT OF SANSKRIT STUDIES

Regarding the duties of the Inspector of Sanskrit Pathashalas paragraph 51 of the United Provinces Educational Code reads as follows :

"The Inspector of Sanskrit Pathashalas will act under the direction of the Superintendent of Sanskrit Studies. He will periodically visit Pathashalas forwarding immediate reports to the Superintendent in the form prescribed; and he will submit a brief annual report to the Director through the Superintendent, calling attention to any special features in the work of Pathashalas during the period under review," etc.

In our opinion this arrangement is necessary not only for supervising the activity of the Inspector, but also for securing co-ordination between

the activities of the Examination Department and of the Inspection Department, both of which are intimately concerned with the Sanskrit education of the Province. There are certain matters in the Registrar's Department (for instance, the cases of recognition of Pathashalas), which cannot be settled properly without such co-ordination; and this co-ordination is possible only through the Superintendent of Sanskrit Studies. The Superintendent, in his capacity of Chairman of the Board of Sanskrit Studies, and also of Principal of the Sanskrit College, is always in close touch with the Registrar's Department. It is, therefore, necessary that, for co-ordination of the work of the two departments, the Superintendent should have the opportunity of guiding the work of the Inspector, as necessary; such opportunity as the above-quoted paragraph 51 of the Educational Code clearly implies.

Further to enable the Superintendent to discharge his duties properly in relation to the Inspector and also as Chairman of the Board of Sanskrit Studies, it is, in our opinion, necessary that the Superintendent should be given the opportunity to see, now and then, the working of the Sanskrit Pathashalas of the Province, here and there, for himself. Without having first-hand knowledge of the conditions of the Pathashalas, he will not be in a position to give any useful guidance to the Inspector.

Besides, the Superintendent is also sometimes required to advise the Government in matters of Sanskrit education in general; this requires a wide knowledge of the conditions of Sanskrit studies in the Province. This duty also will be better performed by him if he is allowed to sometimes see the Pathashalas for himself.

We therefore recommend that he should be given the opportunity to visit the Pathashalas of the Province according to need and convenience.

We attach importance to the retention of the post of the Superintendent of Sanskrit Studies (which is merely another designation of the Principal, Sanskrit College, without any extra remuneration, because we are anxious to secure all possible co-ordination and concord between the various activities concerned with the Sanskrit education of the Province. Our labours over the framing of the new scheme will be fruitful and produce tangible good results only if the whole activity of Sanskrit education of the Province is motivated by one policy, is permeated by one spirit of single-minded and sincere devotion to the ideals which govern the new scheme.

#### (4) NEW STAFF IN THE PATHASHALAS AND THE SANSKRIT COLLEGE

The new scheme is characterized by the introduction, for the first time, in the Sanskrit College Examinations of several new subjects, both special and general. Up to this time there is no provision for teaching most of these subjects in any of the Sanskrit institutions, including the Government Sanskrit College itself. It is obvious that unless this arrangement is made the scheme will be a complete failure.



We would recommend that the Government may give special grants-in-aid to Pathashalas to enable them to make arrangements for these subjects. But the Government Sanskrit College, Benares, which is the nucleus of all Sanskrit institutions connected with the Sanskrit College Examinations, should be especially re-organized and be made a model institution in the proper sense by adding new posts at least for the following subjects :

*Sanskrit Department*

- (1) A Professor of Civics and Politics with knowledge of Economics.
- (2) A Professor of Indian History and Culture.
- (3) A Professor of Hindi.
- (4) A Professor of Mathematics (for Shastri and Acharya).

We should recommend that distinguished M.A.'s in the different subjects, preferably those who have passed some high Sanskrit examination also, may be appointed to these posts in the Upper Subordinate Educational Service Grade.

The creation of professorships in such special subjects as Jaina and Bauddha Philosophy may be deferred, unless endowments are made by private donors.

*Anglo-Sanskrit Department*

It will also be necessary to re-organize and develop the existing Anglo-Sanskrit Department of the College up to the B. A. standard for teaching the optional English language up to the Acharya class. At least one Professor of English, an M. A., with two assistants should be the minimum staff of this department. Some provision for teaching German and French may also be made, if possible.

(5) A REFRESHER COURSE TO BE STARTED IN THE COLLEGE

The one great difficulty in making the new scheme a success lies in the fact that the financial condition of most of the Sanskrit Pathashalas affiliated to the Sanskrit College Examinations is not satisfactory. Owing to this reason many of them will find it difficult to secure even the minimum new staff required for teaching such general subjects as History, Hindi, Geography, compulsorily prescribed for the examinations. The Sanskrit staff also of the Sanskrit Pathashalas is not efficient and is ignorant of the scientific methods of teaching. These people will find the present courses too heavy and unmanageable. Remedy for all these short-comings can be found in starting a refresher course in the Benares Sanskrit College with four sessions of three months each. All recognized Sanskrit Pathashalas should be required to send, by turn, at least one teacher apiece to attend the refresher course for at least three months. The course should aim at imparting a general acquaintance with the general subjects and also some lessons in the theory and practice of the art of teaching, besides the study of the allied subjects prescribed in the different examinations, if necessary. A staff of three additional Professors, M. A's, B. T's, (or L. T's)

in history with knowledge of Hindi and Sanskrit, specially appointed for the purpose, with the assistance of some of the existing staff should be able to manage this refresher course, which should be attended at least by 90 pupil-teachers at a time. With the assistance of these "trained" teachers it is hoped that the Pathashalas will be able to manage their studies without any additional staff. These classes may be continued for at least two years and if found advantageous may be thereafter converted into a regular training class for Sanskrit Pandits.

#### (6) OBSERVATIONAL KNOWLEDGE OF JYAUTISHA

At the present day the study of the science of Jyautisha among the Pandits is mostly devoid of any observational knowledge of the planets or constellations. Under the new scheme we have taken pains to suggest means to remove this defect. Our suggestions on this point cannot be carried out unless the Sanskrit College at least is supplied with the minimum number of instruments for observational purposes.

A list of the requirements of the College in this connexion together with an estimate of their cost is given below :

	Approximately Rs.
1. Equatorial with Photographic arrangements for direct observation and recordings .. ..	10,000
2. Transit instrument with electrically lighted field of view for observing transits .. ..	2,000
3. The sextant for measuring altitudes, time, latitude, etc., ..	200
4. Celestial Globe .. ..	50
5. Some instruments as described in oriental astronomy will have to be made, though most of them can very well be exemplified by the above. Approximate cost .. ..	500
6. An observatory with a movable dome of asbestos, so that it may not be affected by rain and heat .. ..	6,000
Total .. ..	<u>17,750</u>

#### (7) A SANSKRIT JOURNAL TO BE STARTED

The present atmosphere of the Sanskrit Pathashalas is not conducive to the spread of critical knowledge and modern methods of research. We cannot think of any better remedy for this defect than to start a Sanskrit journal from the Sanskrit College for the benefit of the Sanskrit-knowing public. While tracing the history of the Sanskrit College we have referred (page ) to the beneficial results of the Sanskrit journal *Pandit*. Another Sanskrit monthly called *Amara Bharti* used to be issued up to recently under the auspices of the Sanskrit College, but unfortunately that has stopped now. We recommend a similar enterprise again. If properly conducted it is bound to be successful from every point of view and will be heartily welcomed by the Sanskrit public. Through the agency of this journal many of the ideas underlying this new scheme can be propagated among the Sanskrit public.

## (8) NEW SCHOLARSHIPS

In order to give proper stimulus and encouragement to Sanskrit studies it is necessary to institute a number of scholarships, open to those only who attain high positions in each of the Sanskrit College Examinations from Prathama up to Shastri. Candidates from all over the province belonging to any Pathashala should be entitled to get the scholarships; which should be tenable for one year only. At least ten scholarships from each of the Prathama, Madhyama 3rd year 4th year till 1942) and Shastri 3rd year examinations, respectively of the value of Rs.7, Rs.10, and Rs.15, should be instituted. For the purposes of the award of these scholarships in the case of those candidates who appear in the complete Madhyama and Shastri examinations, marks obtained by them only in the 3rd year (4th year in the case of complete Madhyama till 1942). Papers will be taken into account.

## (9) SPECIAL CONCESSIONS TO THOSE WHO QUALIFY IN ENGLISH

We are strongly of opinion that Sanskrit students who qualify in the optional language (English) course (either through the Sanskrit College Examinations or through the Intermediate Board and a University) should be accorded status as detailed below for the purposes of Government services. Madhyama with English should be regarded as equal to High School, Shastri with English equal to Intermediate. and Acharya with English equal to B. A. But in the case of posts of Sanskrit teachers or Professors, Madhyama with English should be regarded as equal to Intermediate, Shastri with English equal to B. A. and Acharya with English equal to M. A.

This is important as well as reasonable, specially when we have introduced general subjects in all the examinations up to Shastri. In the Punjab University where the standard of Sanskrit courses in the Oriental Faculty is below our standard, and where so far there is no provision for the study of general subjects, such students are accorded the same rights and status as enjoyed by those who qualify through the regular University course. It is expected that the Universities of this Province will accord the same concession to our students and the Government will take the necessary initiative in the matter.

## (10) BOGUS SANSKRIT EXAMINING BODIES

Of late years a large number of bogus institutions under the names of Sanskrit Universities have been started by many people, not out of public spirit, but with the view of profiteering and serving personal ends. These bodies entrap many Sanskrit Pandits by bestowing upon them high sounding titles and thus after advertising themselves attract the ignorant Sanskrit public by their cheap degrees, in many cases similar to those of the recognized Sanskrit examining bodies. Public opinion is not strong enough to put down these institutions; but there cannot be two opinions as to the harmful effect these bodies exercise on the growth of knowledge. We hope that Government will take

necessary steps to stop the mischief arising out of these bogus institutions.

#### (11) SANSKRIT COLLEGE CONVOCATION

It is rather strange that in spite of the high prestige, great popularity, and all-India status of the Benares Sanskrit College Examinations, the diplomas of these examinations each year are sent to the candidates in the most unceremonious way. Excepting of course the first period of the College history, about a century before, when some special annual functions were held, as we have seen, in connexion with the annual examinations of the College, no attention seems to have ever been given to this question. We recommend a revival of these old annual functions with added dignity and solemnity, as demanded by the present high status of these examinations. In our opinion a regular annual convocation should be held at the Benares Sanskrit College for conferring the degrees on the successful candidates and a small sum of money should be set apart for this purpose every year. The holding of such convocations will still further raise the status of the Sanskrit examinations in the public eye and invest the knowledge of Sanskrit with self-respect and public respect.

#### (12) PHYSICAL EXERCISES AND GAMES

At present no attention is paid in most of the Sanskrit Pathashalas to any kinds of games or physical exercises, and Sanskrit students are proverbially backward from this point of view. We suggest that the Sanskrit College Organization Committee, recently appointed by the Government, (or the Board of Sanskrit Studies), while considering the problem of re-organizing and systematizing the working of the Pathashalas may pay due attention to this question also.

#### (13) NEW BOOKS TO BE PREPARED

In the courses of the revised syllabus for the Sanskrit College Examinations, appended hereto, we have in many places drawn special attention to the fact that the proper text-books, as required for our purposes, are not yet available and that they will have to be especially prepared. The necessary special features of each of those books have also been pointed out there. Until all those books have been prepared and included in the courses, our new scheme will remain incomplete and as such will not yield to the full the desired benefit. We therefore strongly recommended that the Government may take all necessary steps for the preparation of those books (especially those meant for the Prathama, Madhyama and Shastri examinations) as early as possible.

## CHAPTER IX

## SUMMARY OF CONCLUSIONS AND RECOMMENDATIONS

I—NATURE AND GENERAL CRITICISM OF THE PRESENT COURSES  
AND METHOD OF STUDY

1. The high prestige and popularity that the Sanskrit College Examinations still enjoy in the country is no doubt due to their having continued, to a degree not equalled by any other examinations, the old tradition of intensive and deep study of Sanskrit and high standard of scholarships especially associated with the name of Kashi. In spite of all this, for some years an agitation has been growing up in favour of introducing reforms in the courses so as to make them suitable for the present needs of the Sanskrit public and for infusing a new life in Sanskrit studies.

2. The general criticism against the present courses of studies can be analysed mainly into the following points:

(i) *Over-specialization*—There is a general feeling that in spite of the great popularity of the Sanskrit College Examinations and the yearly increase in the number of candidates appearing in the examinations, the old standard of Sanskrit scholarship is deteriorating year after year. One of the main reasons of this deterioration is the tendency of over-specialization on which the present courses are based. This tendency of over-specialization, at the sacrifice of even allied subjects and of subjects of general importance, can be illustrated by a reference to the courses of such subjects as Navya Nyaya, Nyaya Vyakarana, etc.

(ii) *Partial view of Sanskrit literature*—Another important objection against the present courses of study is that they are based on a partial view of Sanskrit literature. Sanskrit literature in India is the result of thousands of years of development and contains treasures in the form of Vedic Sanhitas, Brahmanas, Sutras, Upanishadas, etc. which are the most important heritage of Indian civilization. An acquaintance with these different phases of Sanskrit literature is necessary for having a comprehensive idea as regards Sanskrit literature and also for their cultural value. This idea is altogether neglected in the present courses. In the circumstances the narrow outlook of Pandits, though specialists in their own subjects, towards Sanskrit literature as a whole, is quite natural.

The same tendency of one-sidedness and partial view of Sanskrit literature is discernible in the spheres of special subjects also. It is an undeniable fact that the present-day Sanskrit learning, even in any particular subject, is mostly confined to the study of those works which are the product of only the last four or five centuries.

(iii) *Emphasis on form rather than on substance*—Another tendency which is sapping the vitality of the present-day Sanskrit learning consists in the emphasis on form rather than on substance. This tendency consists in attaching more importance to outward embellishment, verbal jugglery and the art of disputation for its own sake or for gaining cheap victory over one's own rival, than to the inner beauty of ideas, depth of knowledge and investigation for truth. This tendency which began to manifest itself in Indian literature, many centuries before, has been carried on to inordinate lengths in recent times.

(iv) *Limited range of the courses of study*—The scheme of the present-day courses of Sanskrit study aims only at producing a class of teachers who at best can impart their own knowledge, mostly based on literal interpretation of the texts already studied, to their students, but who have no appreciation either of the conditions of life all around them or of the needs of modern society. It cannot produce men capable of pursuing any other line of career. This is of course due to the limited range of the courses of studies. It is due to the same reason that the study of such important subjects as Raja Shastra, Artha Shastra, Bauddha and Jain Philosophy has been neglected so far.

(v) *Absence of critical outlook and indifference towards advancement of knowledge*—It is generally complained that the present method of study as prevalent in Sanskrit Pathashalas is not conducive to the growth of critical judgment. The old Pandit is completely ignorant of any historical and comparative outlook.

All advancement of knowledge is due to the spirit of research and investigation, and no less to the power of assimilation of new ideas. But the present tendency of over-specialization in Sanskrit studies, without the basis of any general knowledge, has the effect of killing the natural thirst for knowledge and inquisitiveness. It stultifies the growth of mind and hardens it against receiving new ideas.

(vi) *Neglect of general knowledge*—The present courses of studies do not lay any importance on the acquirement of general knowledge, not only in the field of Sanskrit itself, but also as regards other useful subjects like Arithmetic, History, Geography, Hindi, Civics, Politics, etc. which should form a necessary feature of any educational curriculum. The study of such subjects is indispensable, not only for the proper development of one's own mind, not only for properly understanding the current social, economical, and political problems of the life of the people at large and for taking one's own due share in the solution of these problems, but also for widening the range of opportunities of one's own life.

(vii) *Indifferent attitude towards ancient Indian ideals of "Sadachara" or "good manners and good conduct"*—The present courses of Sanskrit study aim at a sort of literary education. They do not take any account of the necessity of impressing on the tender minds of students the importance of good conduct or of making them familiar with the

ancient Indian ideals of Sadachara. But education should aim at the training of both the mind and the heart.

(viii) *Unsuitability of courses for women candidates*—The present courses of Sanskrit study, based as they are, on the tradition of those days when there was no talk of female education, are not suited to the needs of girls' education, and are not framed with a view to their special needs and aptitudes, though the number of girl candidates appearing in the Sanskrit College Examinations is increasing year after year.

## II—GENERAL SCHEME OF THE NEW COURSES

3. The main principle which should govern Sanskrit Education is that it should keep the realization of the *Chatur-varga*, undisputedly recognized throughout all Sanskrit literature as the ends of human life, viz. Dharma (Duty or Law and Religion), Artha (Law-regulated property), Kama (the family life), and Moksha (the final goal, salvation).

4. The Committee is of opinion that according to the injunction of Manu (II. 69):

उपनीय गुरुः शिष्यं शिक्षयेच्छौचमादितः ।

आचारमग्निकार्यं च संध्योपासनमेव च ॥

every student, before he is allowed to appear in the Sanskrit College Examinations, should be given instruction in (1) the Elementary principles of bodily and mental purity and hygiene (शौचम्) (2) good manners and morals (आचारः) (3) fire-duties (अग्निकार्यम्) (4) daily prayers (संध्योपासनम्); Brahmacharya (ब्रह्मचर्यम्) or continence being the foundation of all these, all further education, and the special duties of the students; that the teacher should be required to certify on the application form of the student for the Prathama (प्रथमा) Examination that he has received instruction in these matters, and has followed them in practice to a fair extent; and that by "Fire-duties" (अग्निकार्यम्) and "daily prayers" (संध्योपासनम्) daily worship and observances according to the student's religious traditions are intended.

That students should also be given instruction in scouting, the rules of health and sanitation (स्वस्थवृत्तम्, दिनरात्रि-ऋतुचर्यम्) and either in spinning (for Yajnopavita etc.) or cow-tending (गोसेवा) or elementary gardening to be certified by the teacher as before, and that a new book on hygiene should be prepared on the basis of Ayurveda and Dharmashastra as necessary.

### Prathama Examination

5. The curriculum of the Prathama Examination, keeping in view the traditional scheme of Vedangas (शिक्षा, ङित्, व्याकरणम्, निरु, दश ज्योतिषम्, कन्यः) should comprise the following subjects:

*Compulsory subjects*

- (1) Vyakarana, based on any one of the following :
  - (a) Laghukaumudi.
  - (b) Saraswat.
  - (c) Chandrika.
  - (d) Kalapa.
  - (e) Mugdhabodha.
- (2) Kosha.
- (3) Sanskrit Prose and Verse (Gadya and Padya).
- (4) Translation.
- (5) Metre.
- (6) Hindi—with essay and letter-writing and general knowledge of Hindi grammar.
- (7) Arithmetic (both written and mental).
- (8) History and Geography with map drawing of India.
- (9) Every-day science including general information regarding agriculture.

*Optional subject*

(10) A European language—English or German or French (upto the standard of class VI or lower middle).

6. The above-mentioned subjects should be distributed in six compulsory papers and one optional paper as follows :

*Papers*

- I—Vyakarana.
- II—Sanskrit Prose and Verse and Metre.
- III—Translation and Kosha.
- IV—Arithmetic.
- V—Hindi and popular Science and Hygiene.
- VI—History and Geography.

*Optional*

VII—A European language.

*Madhyama Examination*

7. The Madhyama Examination should be completed in three years instead of four years as at present.

8. Students should study one of the several subjects named below as the special subjects and a number of other subjects named below as common to all the courses.

The common subjects should comprise the following :

- (1) Sahitya (Vaidika and Laukika).
- (2) Vyakarana.
- (3) Arithmetic with elementary Astrology.
- (4) History and Geography.
- (5) Dharma Shastra (Politics, Sociology and Karma Kanda).
- (6) Hygiene with popular Science and elementary knowledge of Agriculture.
- (7) Logic.



*Optional subject*

(8) A European language—English or German or French (upto the Matric standard).

The special subjects should comprise the following :

(1) Veda (a) According to the Yajnika school, this may include the alternative courses on :

- (i) the Shukla Yajurveda Madhyandina Shakha, or
- (ii) the Krishna Yajurveda Taittiriya Shakha, or
- (iii) the Rigveda Samhita, or
- (iv) the Samveda, or
- (v) the Atharvaveda.

(b) According to the Nairukta school (with more emphasis on knowledge of the meaning of Veda texts).

(2) Vyakarana—(a) According to the school of Siddhanta Kaumudi.

(b) According to the school of Kashika.

(3) Jyautisha (Ganita, Phalita and modern Mathematics).

(4) Darshana—(a) With some emphasis on Gautama's system of Logic.

(b) Based on Gautamiya, Bauddha and Jain systems of Logic.

(5) History and Geography (Purana-Itihasa).

(6) Raja Shastra and Samaja Shastra.

(7) Sahitya.

*Shastri Examination*

9. The period of study for the Shastri Examination should remain three years as at present and there should be one common and one special course as for the Madhyama.

The common subjects should be as follows :

- (1) Sahitya (Laukika and Vaidika).
- (2) Hindi literature and essay (in relation with the History of the Indian people and their culture).
- (3) Itihasa-Purana (with an outline of world history).
- (4) Dharma Shastra with Raja Shastra and Samaja Shastra (Politics, Economics and Sociology).
- (5) Translation and Sanskrit Essay writing.

*Optional subject*

(6) A European language—

English, or German, or French (up to the Intermediate standard).

The special subjects should be the following :

- (1) Veda ... (a) According to the Yajnika school,  
(b) According to the Nairukta school.
- (2) Vyakarana ... (a) Navya Vyakarana.  
(b) Prachina Vyakarana.  
Both with the Nairukta and the elements of comparative philology.
- (3) Jyautisha ... (a) Mainly Ganita.  
(b) Mainly Phalita.

(c) Mainly Siddhanta.

All with some modern Mathematics.

N.B.—The students should be expected to have observational knowledge of the Planets and Constellations.

(4) Darshana ... (Philosophy)—

(a) Sarva-Darshana—general principles of all the chief schools of philosophy.

(b-1) Nyaya-Vaisheshika—(either Prachina or Navya, or Sarva Nyaya) old or new or that based on Gautamiya, Bauddha, and Jaina systems of logic.

(b-2) Sankhya-yoga with general knowledge of Western Psychology.

(b-3) Purva Mimansa.

(b-4) Vedanta, Prasthanatraya mainly with an option between Shankara and Ramanuja, etc. in some papers.

(b-5) Jaina Darshana.

(b-6) Bauddha Darshana.

(5) Dharmashastra.

(6) Purana-Itihasa with Indian history, both ancient and modern, and some knowledge of inscriptions.

(7) Sahitya.

(8) Raja Shastra (with Artha Shastra and Samaja Shastra).

*Acharya Examination*

10. The period of study for the Acharya Examination should be two years instead of three as at present.

11. There should be only special subjects for the Acharya Examination.

*The following should be the special subjects :*

(1) Veda ... (a) According to the Yajnika school (as in Shastri).

(b) According to the Nairukta school (with general knowledge of comparative mythology).

(2) Vyakarana ... (a) Prachina.

(b) Navya.

(3) Jyautisha ... (a) Ganita.

(b) Phalita.

(c) Siddhanta

with modern mathematics.

(4) Darshana ... (a) Sarva Darshana.

(b-1) Prachina Nyaya-Vaisheshika (with general knowledge of Western Logic).

- (b-2) Navya Nyaya (with general knowledge of Western Logic).
- (b-3) Sarva Nyaya (with general knowledge of Western Logic).
- (b-4) Sankhya-yoga (with general knowledge of Western Psychology).
- (b-5) Purva-Mimansa (with general knowledge of Western Ethics).
- (b-6) Vedanta, Shankara (with general knowledge of Western Metaphysics).
- (b-7) Vedanta, Ramanuja (with general knowledge of Western Metaphysics).
- (b-8) Vedanta, Madhva (with general knowledge of Western Metaphysics).
- (b-9) Vedanta, Nimbarka (with general knowledge of Western Metaphysics).
- (b-10) Vedanta, Vallabha (with general knowledge of Western Metaphysics).
- (b-11) Jaina Darshana.
- (b-12) Bauddha Darshana.

A general knowledge of history of Eastern and Western Philosophy should be expected from all candidates of all the Darshana courses.

(5) Dharma Shastra (with general knowledge of modern Jurisprudence and Ethics).

(6) Sahitya.

(7) Purana-Itihasa (with general knowledge of comparative mythology and religion).

(8) Raja Shastra, Artha Shastra and Samaja Shastra (with general knowledge of Western ideas on these subjects).

A general knowledge of the history of the development of his special subject should be expected from each candidate, in connexion with the essay paper.

There should be two *aichchhika* (optional) subjects.

The candidates may take up one, or both, or none.

(1) Hindi up to the standard of B. A. with knowledge of current politics.

(2) Any one of the three following European languages of the standard of B. A.—

(a) English.

(b) German.

(c) French.

### III—EXAMINATIONS FOR WOMEN STUDENTS

12. The courses of studies for women students should be framed according to their special needs and aptitudes and should be different from those for men students.

13. Three special examinations called respectively, Jnana-Prabha, Jnana-Shree and Bharati should be instituted for them—each of the latter two having two part examinations, each of one year's course.

#### *Jnana-Prabha*

14. The curriculum of the Jnana-Prabha Examination should comprise the following subjects :

- (1) Vyakarana, based on Laghukaumudi.
- (2) Sanskrit Prose and Verse.
- (3) (a) Translation and (b) Hindi.
- (4) Arithmetic.
- (5) Domestic Science with Hygiene and popular Science.

#### *Jnana-Shree*

15. The curriculum of the Jnana-Shree Examination should comprise the following subjects :

- (1) Vyakarana, based on Laghukaumudi and the chapter on **Karaka** of the Siddhanta Kaumudi.
- (2) Sanskrit Prose and Verse with drama, the Gita and Metre.
- (3) Translation, Sanskrit essay and stories from the Puranas throwing light on the Indian ideals of womanhood.
- (4) Arithmetic with elementary Astrology.
- (5) History and Geography.
- (6) Hindi.

#### *Bharati Examination*

16. The curriculum of the Bharati Examination should comprise the following subjects distributed into common and special subjects :

##### *Common subjects*

- (1) Sanskrit Prose and Verse with Bhagavatagita, Sapta-shati, and Prakrita Grammar.
- (2) Sanskrit essay.
- (3) Elements of Civics, Economics and Politics.
- (4) Hygiene with elements of Physiology and lessons on First-Aid.
- (5) Indian History with an outline of world history.
- (6) General knowledge of—
  - (a) Dravya-Guna (Properties of drugs of common use).
  - (b) Shishupalan (Rearing of children).
  - (c) Rogi-Paricharya (Nursing).

##### *Special subjects*

Rhetorics,  
or

Darshana,

or

Purana, and Dharma Shastra,

or

Veda and Upanishads.

#### IV—NEW FEATURES OF THE REVISED COURSES

17. In revising the present courses, we have been anxious to maintain a continuity of the same with the past and also to preserve their best features. While anxious to infuse among the Sanskrit Pandits the spirit of research and the enthusiasm for advancement of knowledge and to make them better adapted and more alive to the needs of modern life, our first aim has been, not only to maintain the standard of Sanskrit scholarship of the old type, but also to raise it still higher. In fact the other changes have been recommended only in so far as consistent with this ideal.

Moreover, in making our recommendations as regards the courses we have never lost sight of the idea of their practicability with regard to the vast number of Pathashalas which are affiliated to the Sanskrit College Examinations and whose financial condition is far from satisfactory.

These are the two general principles which have been followed by us in revising the present courses.

##### A—Special subjects

18. We have recommended the introduction of a number of special subjects, for the first time, for the Madhyama, Shastri and Acharya Examinations. Those subjects, with a brief statement of the reasons in their favour, are shown below :

(1) *Veda (Nairukta Prukriya)*—This subject has been recommended for Madhyama and Shastri and Acharya examinations with a view to encourage the study of the Vedas on sounder lines and also to acquaint the Vedic Pandits with the trend of modern critical studies in the Vedic literature.

(2) *Rigveda, Samaveda and Atharvaveda (Yajnika Prakriya)*—Courses in these three Vedas are recommended only for the Madhyama Examination in the interest of maintaining the traditional method of Vedic studies in all the four Vedas; the Yajurveda being already prescribed in the courses.

(3) *Prachina Vyakarana*—This subject has been recommended for Madhyama with a view to reviving the study of Vyakarana as such and to discourage too much emphasis on the Parishkaras.

(4) *Sarva-Nyaya (based on Gautamiya, Bauddha and Jaina systems of logic)* has been recommended for Madhyama, Shastri and Acharya with a view to encourage comparative study of the different Nyaya systems in India.

(5) *Raja Shastra with Samaja Shastra and Artha Shastra (Politics, Economics and Sociology)* has been recommended with

the idea of not only reviving the study of this long-neglected subject in Sanskrit but also to bring Sanskrit learning into living touch with the realities of the peoples' life.

(6) *Bauddha Darshana (in Shastri and Acharya)*—The study of Bauddha philosophy is necessary both for understanding the development of Indian Philosophy, religion and History and also for its own sake.

(7) *Ganita (in Shastri and Acharya)*—The study of Ganita as an independent subject is intended to stimulate interest in the Science and also to put Sanskrit Pandits in touch with its modern development.

(8) *Nimbarka and Vallabha Vedanta (in Shastri and Acharya)*—These subjects have been recommended with the idea of making the scheme of study of the Vedanta systems as comprehensive as possible.

#### B—Other subjects

19. The other new features of the revised courses are as follows :

(1) *Subjects of general importance in Sanskrit*—With a view to remove the defects of over-specialization, we have added, to the special subjects, courses on subjects of general importance in Sanskrit right up to the Shastri Examination. For example a paper on general Sahitya based on classical Sanskrit poetry as well as the more ancient Sanskrit literature has been added from Prathama up to Shastri. The same paper is also intended for giving Sanskrit students a comprehensive idea of Sanskrit literature as a whole.

(2) *Essay writing and Translation*—We have paid special attention to this subject with a view to developing among the students the capacity of correctly and fluently expressing themselves in Sanskrit.

(3) *Allied or cognate subjects*—We have endeavoured to extend the scope of the study of every special subject by prescribing works on allied or cognate subjects also.

(4) *Taste for critical methods and research*—We have taken special steps to develop this taste among the Sanskrit students, specially of the Acharya Examination. The study of the history of Sanskrit literature in general, as well as of the special subjects is included in the Shastri and Acharya Examinations with the same object.

(5) *Useful subjects of general importance*—Realizing the great deficiency of general knowledge among Sanskrit Pandits, we have laid due emphasis on the study of such useful subjects of general importance as Hindi, Arithmetic, popular Science, History, Geography, Civics and Politics in the different examinations.

(6) *Courses of study of English, German and French*—Realizing the importance of the study of at least one of these three most important foreign languages, we have, from the Prathama up to

the Acharya Examinations, recommended, as an optional subject alternative courses of study in English, German, or French.

(7) *Research degree of Vachaspati*—With a view to encourage real advance of knowledge and critical research, we have recommended the institution of the research degree of Vachaspati.

(8) *Preparatory course*—In view of the complaint that the studies in the Pathashalas are not conducted on proper and systematic lines, we have recommended a preparatory course, which should precede the Prathama course in the Pathashalas. This course is intended only to serve as a general guide to the Pathashalas, which will conduct their own examinations in the course.

(9) *Special course for women*—A special course for women candidates consisting of three examinations has also been recommended. While framing it we have taken into consideration both their special needs and aptitudes.

#### V—THE SCHEME OF EXAMINATIONS

20. In keeping with its terms of reference the Committee has carefully gone into the question of the scheme of the Sanskrit College Examinations, with a view to economize time and to make the examination system as efficient as possible. The recommendations of the Committee with regard to the scheme of examinations are given below.

##### *The period of study*

21. The Committee is of opinion that the present total period of study which after the Prathama Examination covers ten years can be easily reduced by two years by introducing a three years' course, instead of four years', for the Madhyama Examination and a two years' course, instead of three years', for the Acharya Examination.

##### *The rules regarding pass marks*

22. (i) Rules 3 and 9 of the present rules for the Sanskrit College Examinations, over and above certain minimum pass marks in each paper of Prathama and Madhyama Examinations, also demand a special total in aggregate. In the opinion of the Committee this condition regarding the special total is not necessary in these lower examinations and should be removed.

(ii) Rules 20 and 26 respectively require, as the minimum, 20 marks out of 50 in each of the two papers and a total of 45 marks in the Shastri Khanda Examinations, and 25 marks out of 50 in each of the two papers and 55 as the total in the Acharya Khanda Examinations. The Committee recommends 17 pass marks as the minimum in each of the four papers and 80 marks as the total for the new Shastri Khanda Examinations, and similarly 20 pass marks as the minimum in each paper of the new Acharya Khanda Examinations.

*The rules regarding the divisions*

23. The Committee recommends that only 65 per cent. marks instead of 70 per cent. marks should be the minimum for securing the first division in the Acharya Examinations.

*Eligibility of candidates for different examinations*

24. (i) Rule 8 of the present rules should be changed as follows :

(1) A candidate who has passed the Madhyama Examination in Shukla Yajurveda can be allowed to appear in the first year Shastri Examination in any subject excepting Krishna Yajurveda, Vyakarana, Navya Nyaya, Sarva-Nyaya, Raja Shastra, Jyautisha and Ganita.

(2) A candidate who has passed the Madhyama Examination in Krishna Yajurveda can be allowed to appear in the first year Shastri Examination in any subject excepting Shukla Yajurveda, Vyakarana, Navya Nyaya, Sarva Nyaya, Raja Shastra, Jyautisha and Ganita.

(3) A candidate who has passed the Madhyama Examination either in Rigveda or Samaveda or Atharvaveda can be allowed to appear in the first year Shastri Examination in any subject excepting Krishna Yajurveda, Shukla Yajurveda, Vyakarana, Navya Nyaya, Sarva Nyaya, Raja Shastra, Jyautisha and Ganita.

(4) A candidate who has passed the Madhyama Examination in Veda (Nairukta school) can be allowed to appear in the first year Shastri Examination in any subject excepting Navya Vyakarana, Navya Nyaya, Sarva Nyaya, Raja Shastra, Jyautisha and Ganita.

(5) A candidate who has passed the Madhyama Examination in Prachina or Navya Vyakarana can be allowed to appear in the first year Shastri Examination in any subject excepting Veda (Shukla Yajurveda and Krishna Yajurveda), Navya Nyaya, Sarva Nyaya, Raja Shastra, Jyautisha and Ganita.

(6) A candidate who has passed the Madhyama Examination in Sahitya can be allowed to appear in the first year Shastri Examination in any subject excepting Veda (Shukla Yajurveda and Krishna Yajurveda), Vyakarana (Prachina and Navya), Navya Nyaya, Sarva Nyaya, Raja Shastra, Jyautisha and Ganita.

(7) A candidate who has passed the Madhyama Examination in Sarva Nyaya can be allowed to appear in the first year Shastri Examination in any subject excepting Veda, Vyakarana, Navya Nyaya, Raja Shastra, Jyautisha and Ganita.

(8) A candidate who has passed the Madhyama Examination in Darshana can be allowed to appear in the first year Shastri Examination in any subject excepting Veda, Vyakarana, Sarva Nyaya, Raja Shastra, Jyautisha and Ganita.

(9) A candidate who has passed the Madhyama Examination in Purana-Itihasa can be allowed to appear in the first year



**Shastri Examination in any subject excepting Veda, Vyakarana, Navya Nyaya, Sarva Nyaya, Jyautisha and Ganita.**

(10) A candidate who has passed the Madhyama Examination in Raja Shastra can be allowed to appear in the first year Shastri Examination either in Raja Shastra or Dharma Shastra or Purana-Itihasa.

(11) A candidate who has passed the Madhyama Examination in Jyautisha can be allowed to appear in the first year Shastri Examination either in Jyautisha (Siddhanta or Phalita) or Ganita or Dharma Shastra.

(ii) Under the new scheme rule 19, paragraph 2, which lays down certain conditions regarding the exemption, from the Madhyama Examination of the Sanskrit College, of candidates who have passed Sanskrit title examinations of certain other institutions, will have to be withdrawn. The question of recognition of the other Sanskrit examinations can be considered only after their courses have been remodelled on the new courses of the Sanskrit College Examinations.

(iii) In the opinion of the Committee the following should be added to rule 19 :

(1) A candidate who has passed the Acharya Examination of the Sanskrit College in one subject can be allowed to directly appear in the Shastri Examination, partly or wholly, in any other subject and he will be exempted from the general papers provided that he has already studied those subjects in his Shastri Examination already passed under the new scheme. The Acharya Examination however in that subject will have to be taken always by parts.

(2) A candidate who has passed the Shastri Examination of the Sanskrit College in one subject can be allowed to appear in the first year Shastri Examination in any other subject without passing the Madhyama Examination in that subject and can be exempted from the general papers provided that he has already passed his complete Shastri under the new scheme.

(3) M. As in Sanskrit of any recognized University can be allowed directly to appear in any Shastri Examination by parts, but those who have passed their M.A. in Sanskrit in first division can be allowed to appear in the complete Shastri Examination also. In both the cases they will be exempted from the non-Sanskritic general papers provided they produce a certificate to the effect that they have already studied those subjects for any of their English examinations.

(iv) Paragraph 2 of rule 25 should be replaced by the following :

(1) A candidate who has passed his Shastri Examination in Navya or Prachina Vyakarana can be allowed to appear in the Acharya Examination in any of the two subjects.

(2) A candidate who has passed his Shastri Examination in Navya Nyaya can be allowed to appear in the Acharya Examination either in Navya Nyaya or Prachina Nyaya.

(3) A candidate who has passed his Vedanta Shastri Examination can be allowed to appear in any group of the Vedanta Acharya Examination.

(4) As a rule a candidate after taking up any special subject in his first year Acharya Examination will have to confine himself to that subject in the second year Acharya Examination.

*Re-examination of answer-books of failed candidates*

25. The present rules do not provide for re-examination of answer-books of failed candidates. In the opinion of the Committee there might be genuine cases for re-examination. For such cases the Chairman of the Examination Committee or the Examination Committee itself should be authorized to appoint a Board of Examiners consisting of the Chairman and two specialists, other than the original examiner, for each subject to re-examine the answer books and to see whether a real injustice has been done to the candidate; this re-examination being allowed if the candidate fails in not more than one paper. The re-examination fee should be at least Rs.8 and each examiner should be paid Rs.2 per candidate.

*Increments in the rates of remuneration to setters and examiners*

26. Under the new scheme modern subjects like Civics, Politics, Philology, Mythology, etc. have been prescribed in all the examinations from Prathama up to Acharya. It will be very difficult to secure the services of suitable setters and examiners for these subjects on the present meagre remunerations.

The present rates are inadequate even for Sanskrit examiners and do not compare favourably with the rates of remunerations of other examining bodies. The Committee therefore recommends that the present rates should be revised as follows :

*Setting fee per question paper :* Prathama Rs.15, Madhyama Rs.20, Shastri Rs.30 and Acharya Rs.40.

*Examining fee per answer book :* Prathama As. 4, Madhyama As. 6, Shastri As. 8 and Acharya As. 12.

*Fee for head-examinership per assistant examiner :* Prathama Rs.15, Madhyama Rs.20 and Shastri Rs.30.

As regards the three special examinations for girls, newly to be started, the rates should be respectively the same as those for the Prathama, Madhyama and Shastri examinations.

*Increment in the rates of remuneration for tabulating and checking the results*

27. Under the new scheme the present number of question papers will be almost doubled in the Madhyama, Shastri and Acharya

**Examinations.** It means a considerable increase in the number of entries in the marks registers of almost all the examinations. The present rates (i.e Rs.8 for tabulation, and Rs.4 for checking the tabulated results per 100 candidates) of remuneration for tabulation and checking should also be suitably increased. The Committee recommends the following rates for future :

*Remuneration for tabulation per hundred candidates :* Prathama Rs.12, Madhyama Rs.12, Shastri Rs.16, Acharya Rs.16.

*Remuneration for checking per hundred candidates :* Prathama Rs.6, Madhyama Rs.6, Shastri Rs.8, Acharya Rs.8.

As regards the three special examinations for girls, newly to be started, the rates of remuneration for tabulating and checking the results should be respectively the same as those for the Prathama, Madhyama and Shastri examinations.

#### *Additional Hands in the Registrar's office*

28. Due to the introduction of several new subjects in the Madhyama, Shastri and Acharya Examinations and the addition of several general or optional papers in all the examinations, the total number of question papers under the new scheme will be 436 as against 286, the present total. It shows that under the new scheme, the work of the office of the Registrar, Sanskrit College Examinations, will increase tremendously as compared with the present work. To cope with the increased amount of work, the hands in the Registrar's office, which we understand are even now inadequate will have to be increased. We recommend, therefore, that the question may be sympathetically enquired into by the Government and early steps may be taken to suitably increase the strength of the office of the Registrar.

#### *Moderation of question papers*

29. Under the present arrangement, we understand, the work of moderation of question papers mostly rests with the Registrar himself. Under the new scheme when a variety of new subjects is going to be introduced and the number of question papers will increase very much, the present arrangement will not do and the co-operation of a large number of scholars, not only local but also from outside Benares, will become necessary. A regular Committee of Moderation will have to be appointed which will entail new expenses.

#### *Raising the examination fees*

30. We have seen that the new scheme will entail new additional expenses. In the circumstances, the Committee feels constrained to

recommend the raising of the present examination fees from Madhyama up to Acharya, as follows :

Examination	Present fee	Proposed
	Rs.	Rs.
(The present fee of Rs.2 for Prathama may not be changed)—		
Madhyama (each part).. ..	2	3
Complete Madhyama .. ..	10	12
Shastri (each of the first two parts) ..	5	5
Shastri, Final part .. ..	5	6
Acharya, Part I .. ..	5	6
Acharya, Part II .. ..	5	8
		plus Rs.2 for optional Hindi

The fee for the three special examinations for girls should be as follows :

	Rs.
Jnana-Prabha .. ..	1
Jnana-Shri, each part .. ..	2
Bharati, each part .. ..	4

#### *Medium of examination*

31. Under the new scheme a large number of books in Hindi on modern subjects like History, Politics, etc. have been prescribed for the different examinations. In the opinion of the Committee, it would be proper if in such cases, instead of Sanskrit, Hindi is made the medium of examination.

#### *A higher research degree*

32. The Committee is in favour of instituting, after Acharya, a research degree to be called " Vachaspati " of the subject concerned. For the degree, a candidate will have to write an original thesis based on independent research. An Acharya-passed candidate will be allowed to submit the thesis for the degree only after the lapse of five years from the year in which the Acharya degree was taken. The Committee recommends that every successful candidate should be awarded a suitable dress as well as a cash prize worth at least Rs.1,000.

#### *Optional papers on Western Languages*

33. The Committee has recommended study of English or German or French, as an optional subject, up to the standard of B.A., in all the examinations. The Committee, however, realizes the difficulty of making

a suitable arrangement firstly for the study of these languages up to the prescribed standard in the Sanskrit Pathashalas at large or even in the Sanskrit College and secondly for properly conducting examinations in them along with the Sanskrit College Examinations. In the circumstances, a start can be made only with English by making a suitable arrangement for its study in the Sanskrit College itself. The other alternative is to leave the examination in the English language to such bodies as the Intermediate Board and the Universities and the Anglo-Sanskrit Department of the College may simply prepare Sanskrit candidates in English for the examinations in English by the said bodies only.

#### *Interim Arrangements*

34. With a view to avoid great inconvenience to the students, the Committee is of opinion that the new scheme of the examinations should be introduced gradually in a number of years, so that during the transitional period the old part examinations may be substituted by the new ones at the rate of one part a year progressively, and, at the same time, there should be no duplication of the same examination in the old and new courses. Keeping in view the above principles the scheme of the examinations during the transitional period should be as follows :

(The following scheme is based on the fact that the new courses almost on the lines of the Committee's recommendations have already been adopted by the Board of Sanskrit Studies for the Prathama, Madhyama, Part I, Shastri, Parts I and II, and Acharya, Part I examinations of 1940.)

Year	Examination (new scheme)	Examination (old scheme)
1940 ..	Prathama	..
1940 ..	Madhyama, Part I	Madhyama, Parts II—IV.
1940 ..	Shastri, Parts I and II	Shastri, Part III.
1940 ..	Acharya, Part I ..	Acharya, Parts II and III.
1941 ..	Prathama ..	..
1941 ..	Madhyama, Parts I and II ..	Madhyama, Parts III and IV,
1941 ..	Shastri, Parts I—III	..
1941 ..	Acharya, Parts I and II	Acharya, Part III.
1942 ..	Prathama ..	..
1942 ..	Madhyama, Parts I—III	Madhyama, Part IV.
1942 ..	Shastri, Parts I—III	..
1942 ..	Acharya, Parts I and II	..
1943 ..	All examinations according to the new scheme.	

It means that during the transitional period a candidate failing in a particular part examination will have to appear next year in the same part examination according to the new or old schemes as the case may be. One failing in the final examination of the old scheme will have to appear in and pass the final examination of the new scheme before he is declared as successful in the particular examination (Madhyama or Acharya) as a whole.

Those candidates also who have already passed any old part examination (of Madhyama or Acharya) will have to pass the next part examination according to the old or new scheme, as the case may be, and if that part examination happens to be the final examination of that year will be declared as passed in that examination as a whole. But a candidate who has passed third Khanda (Part) examination of the old Madhyama or the second part of the old Acharya will have to appear in the final Madhyama or Acharya Examination according to the old or new scheme, as the case may be, before he is declared successful in that examination as a whole.

#### VI—MISCELLANEOUS TOPICS : NECESSARY STEPS TO MAKE THE SCHEME A SUCCESS

##### *The Pathashalas to be brought under a system*

35. The Committee is of opinion that the new scheme of courses cannot succeed unless the present highly unsatisfactory condition of the Pathashalas is improved and they are brought under a proper system. At present there are no definite rules for recognition of Sanskrit Pathashalas. In most of the Pathashalas, recognized for the Shastri and Acharya Examinations, the studies of the Prathama and Madhyama classes are neglected. This state of things cannot improve until the rules for recognition of the Pathashalas are based on a definite scheme and the different Pathashalas are classified into different grades under some strict rules. The Committee hopes that the question will be considered in detail by the Sanskrit College Organization Committee, appointed by the Government.

##### *Reorganization of the Board of Sanskrit Studies, United Provinces, and its Committees*

36. It was in 1923 that, with a view to provide a machinery for the control, conduct and supervision of the Sanskrit College Examinations, the Government felt it necessary to create the Board of Sanskrit Studies. With a view to meet the public demand that there should be a better representation on the Board of the Pathashalas of the Province outside Benares as well as to provide representation for the several modern subjects like History, Civics, Politics, introduced under the new scheme, the Committee feels that there is a real necessity for revising the present constitution of the Board. The Committee recommends the following constitution of the Board for the future :

The Board should consist of 15 members as follows :

- (1) The Principal, Sanskrit College, Benares, Chairman, *ex officio*.

(2) The Registrar, Sanskrit College Examinations, Secretary, *ex officio*.

(3) The first Professor, Sanskrit College, Benares, *ex officio*.

(4) The Inspector, Sanskrit Pathshalas, United Provinces, *ex officio*.

(5-6) Two Pandits, representing teachers in Sanskrit Pathashalas of Benares, preparing candidates for the Sanskrit College Examinations.

(7-8) Two Pandits, representing teachers in Sanskrit Pathashalas of the United Provinces, but outside Benares, preparing candidates for the Sanskrit College Examinations.

(9) One representative of the managing bodies of Pathashalas preparing candidates for the Sanskrit College Examinations.

(10-12) Three Sanskrit scholars of standing having knowledge of the modern methods of research.

(13-14) Two distinguished Pandits.

(15) One representative of the Provincial Legislature, preferably one who knows Sanskrit.

(Nos. 5 to 15 nominated by Government)

It is desirable that the Pandits under nos. 5 to 8 and 13 to 14 and the Sanskrit scholars under nos. 10 to 12 should represent different subjects.

#### *The Examination Committee*

As regards the constitution of the Examination Committee we recommend that it should consist of five members as follows :

(1) The Principal, Sanskrit College, Benares, Convener, *ex officio*.

(2) The Registrar, Sanskrit College Examinations, Benares, *ex officio*.

(3-5) Three members to be nominated by Government from amongst the members of the Board of Sanskrit Studies.

As regards the functions of this Committee, already shown in Chapter 3, the words "to moderate question papers" should be changed to "to arrange for moderation of question papers."

#### *The Grants-in-aid Committee*

We are of opinion that the Board of Sanskrit Studies should have a Grants-in-aid Committee which should consist of five members as follows :

(1) The Principal, Sanskrit College, Benares, Chairman, *ex officio*.

(2) The Inspector, Sanskrit Pathashalas, United Provinces, *ex officio*.

(3-5) Three members to be nominated by the Government from the Board.

The function of this Committee should be to consider applications for grants-in-aid together with the report of the Inspector of Sanskrit

Pathashalas and to recommend\* the same to the Director of Public Instruction for approval.

This Committee will be useful for bringing about co-relation between the question of giving grants-in-aid to Pathashalas and the question of their recognition for the Sanskrit College Examinations.

The Committee has paid special attention to the Board's constitution, because the success of the new courses will largely depend upon the Board, one of the functions of which is "to advise regarding the courses of study prescribed for various examinations."

#### *The Superintendent of Sanskrit Studies*

37. Under paragraph 51 of the United Provinces Educational Code, the Inspector of Sanskrit Pathashalas is required to act under the direction of the Superintendent of Sanskrit Studies. The Committee is of opinion that this arrangement is necessary, not only for supervising the activity of the Inspector, but also for securing co-ordination between the activities of the Examination Department and of the Inspection Department, both of which are intimately concerned with the Sanskrit education of the Province. The Superintendent of Sanskrit Studies (which is merely another designation of the Principal, Sanskrit College, without any extra remuneration) in his capacity of Chairman of the Board of Sanskrit Studies is always in close touch with the Registrar's Department. It is, therefore, necessary that, for co-ordination of the work of the two departments, the Superintendent should have the opportunity of guiding the work of the Inspector also.

The Committee also recommends that the Superintendent, in order to discharge his duties properly, in relation to the Inspector and also as Chairman of the Board, should be given the opportunity to see, now and then, the working of the Sanskrit Pathashalas of the Province, for himself, according to need and convenience.

#### *New Staff in the Pathashalas and the Sanskrit College*

38. Under the new scheme, several modern subjects have been introduced in the Sanskrit College Examinations for the first time. But up to this time there is no provision for teaching most of these subjects in the Pathashalas or even in the Sanskrit College, Benares. The Committee recommends that the Government may give special grants-in-aid to Pathashalas to enable them to make arrangements for these subjects; but the Government Sanskrit College should be specially re-organized by adding new posts at least for the following subjects :

#### *Sanskrit Department*

- (1) Civics, Politics, and Economics.
- (2) Indian History and Culture.
- (3) Hindi.
- (4) Mathematics (for Shastri and Acharya).



The Committee recommends that distinguished M.As, in the different subjects may be appointed for these subjects in the Upper Subordinate Educational Service Grade.

*Anglo-Sanskrit Department*

The existing Anglo-Sanskrit Department of the College should be re-organized and developed up to the B.A. standard for teaching the optional English language up to the Acharya class. One Professor of English, an M.A., with two assistants should be the minimum staff of this department.

*A Refresher Course to be started in the College*

39. The Committee recommends that a refresher course, with four sessions of three months each, should be started in the Benares Sanskrit College. All recognized Sanskrit Pathashalas should be required to send, by turn, at least one teacher apiece to attend the refresher course. The course should aim at imparting a general acquaintance with the subjects (like History, Geography and Hindi) and also some lessons in the theory and practice in the art of teaching. A staff of three additional Professors, M.A., B.T.S, in History with knowledge of Hindi and Sanskrit, should be able to manage this refresher course, which should be attended at least by 90 pupil-teachers at a time.

With the assistance of these 'trained' teachers, the Pathashalas will be able to manage their studies without any additional staff which they cannot engage in view of their difficult financial condition.

*Observational knowledge of Jyautisha*

40. At the present day, the study of the science of Jyautisha among the Pandits is mostly devoid of any observational knowledge of the planets and constellations. This defect cannot be removed unless the Sanskrit College at least is supplied with the minimum number of instruments for observational purposes. A list of the requirements of the College in this connection is already given in Chapter VIII, page 80.

*A Sanskrit Journal to be started*

41. The Committee recommends for starting a Sanskrit journal from the Sanskrit College for the benefit of the Sanskrit-knowing public. It is hoped that through the agency of this journal, many of the ideas underlying the new scheme will become popular among the Sanskrit public.

*New Scholarships*

42. With a view to give encouragement to Sanskrit studies, the Committee recommends that a number of Sanskrit scholarships open to those only who attain high positions in each of the Sanskrit College Examinations from Prathama up to Shastri, should be instituted. The scholarships should be tenable for one year and should be open to candidates from all over the Province. Ten scholarships for each of the Prathama, Madhyama, and Shastri Examinations, respectively of the value of Rs.7, Rs.10, and Rs.15, should be instituted.

*Special concessions to those who qualify in English*

43. The Committee is of opinion that Sanskrit Students who qualify in optional English course should be accorded status as detailed below for the purposes of Government services :

Madhyama with English should be regarded as equal to High School, Shastri with English equal to Intermediate, and Acharya with English equal to B.A. But in case of posts of Sanskrit teachers or Professors, Madhyama with English should be regarded as equal to Intermediate, Shastri with English equal to B.A., and Acharya with English equal to M.A.

*Bogus Sanskrit Examining Bodies*

44. Of late years, a large number of bogus institutions under the names of Sanskrit Universities have been started by many people, not out of public spirit, but with the view of profiteering and serving personal ends. These bodies bestow high-sounding titles and grant cheap degrees, in many cases similar to those of the recognized Sanskrit Examining bodies. There cannot be two opinions as to the harmful effect these bodies exercise on the growth of knowledge. The Committee hopes that the Government will take necessary steps to stop the mischief arising out of these bogus institutions.

*Sanskrit College Convocation*

45. The Committee recommends that a regular annual convocation should be held at the Benares Sanskrit College for conferring the degrees on the successful candidates.

*Physical exercises and games*

46. At present no attention is paid in most of the Sanskrit Pathashalas to any kinds of games or physical exercises. The Committee suggests that the Sanskrit College Organization Committee, recently appointed by the Government, may pay due attention to this question.

*New books to be prepared*

47. In the courses of the revised syllabus special attention has been drawn in many places to the fact that the proper text-books are not yet available and that they will have to be specially prepared. The Committee strongly recommends that the Government may take early necessary steps for the preparation of those books.

BHAGAVAN DAS.

BHAGWAN DIN MISRA.

ABHIMA SWAMI SASTRI.

DAYA SHANKAR PATHAK.

VAGISHWAR VIDYALANKAR.

PRAMATHA NATH TURKA-

BHUSHAN.

B. L. TRIPATHI.

SHRI GOPAL SHASTRI.

KASHI RAMA.

MANGAL DEVA SHASTRI,

क्षमापति उपाध्याय

Member and Secretary.

DATED BENARES.

### **A note of Dissent by Pandit Kashi Rama**

I am very sorry to be unable to agree to the proposal of reviving the post of the Superintendent of Sanskrit Studies and of the Principal inspecting the Pathshalas in that capacity.

Dr. Thibaut was the first Superintendent who never thought of inspecting the Sanskrit Pathashalas. He supplied information to the Government when asked for on Sanskrit matters and on the Government Sanskrit College, Benares.

This post was transferred to Dr. Venis in 1914 when he was put in charge of the Saraswati Bhavan, and when Pandit Thakur Prasad Vyakaranacharya was appointed as the Inspector of Sanskrit Pathshalas. The Panditji being innocent of English submitted his report in Hindi to Superintendent who took the necessary matter from the same and forwarded it in English to the Director of Public Instruction. Those days the Inspector had no office of his own.

In 1918 the Panditji was succeeded by myself and Dr. Venis by Dr. Ganganath Jha. Dr. Ganganath Jha never inspected any Pathshala. In fact he never spared any time from his duties of the Principal and the Registrar nor did he feel the necessity of inspecting the Pathshalas. If any Pathshala was in need of recognition or aid, it applied to the Inspector who after inspecting reported with his recommendation the suitability or otherwise of the institution to the Superintendent. Soon after a Board of Sanskrit Studies was created and the cases of recognition were sent to the Board for decision and those for aid to the Department. The Inspector submitted his annual report to the Superintendent who passed the same on to the Director of Public Instruction with his own criticism. In one or two cases there was a disagreement between the Superintendent and the Inspector and unnecessary friction was created between the two officers with the result that the Director of Public Instruction thought it wise to make the Inspector independent of Superintendent's control. The only relation left was that the Inspector sent to the Superintendent his tour programme to be considered and his annual report to be forwarded to the Director of Public Instruction with his own opinion.

In the meantime the work of the Registrar increased and first an Assistant Registrar and then a separate Registrar were appointed. The Principal being relieved of other duties was left in sole charge of the College and its allied institutions.

Now that the curriculum of the College is being overhauled and so many additional subjects being added it is absolutely necessary that the Principal should wholly devote his attention to the management of the College and its allied institutions. There is the Library work that he has

to supervise, there are the Post-Acharya scholars that he has to look after, there is the Anglo-Sanskrit Department that he has to manage, there is the Board of Sanskrit Studies that he has to convene. With such heavy duties it is impossible that he should spare time for inspection of the Pathshalas. If he extorts time from the above-mentioned duties and spends it for purposes of inspection, all the work would suffer from inefficiency.

I am therefore of opinion that the present Inspector who is an M.A. and an Acharya and who has got an experience of ten years at his back should be left alone. If that is not done I fear friction between the two officers would be the result.

As usual let the Inspector submit his cases of recognition to the Board with his own recommendation and the superfluous post of the Superintendent be abolished.

Further I beg leave to point out that on consulting the points of reference I do not find any item to justify us to take up this question.

KASHI RAMA.



सत्यमेव जयते

**Note of Dissent by Pandit Babu Lal Tripathi, M.A., B.Sc.**

IN presenting this dissenting note of mine as against the proposal of reserving the post of the Superintendent of the Sanskrit Studies for the Principal only, and thereby requiring the Principal to inspect the Pathashalas in that capacity, I cannot but firstly refer to the anomalous state of affairs that exists today. The post of the Registrar and that of the Principal are combined in one and the same individual, who is also recommended by our committee to hold the office of the Superintendent. Now, it is ordinarily apparent that the examining and the sending bodies of any educational institution have to be quite distinct and separate. And then it is almost as important for an institution like the Government Sanskrit College which is nothing less than a University at present and which requires being given the shape also of a University very soon that there ought to be a Superintendent like the कु-पात or Vice-Chancellor of a modern University not only to co-ordinate the duties of a Registrar and those of a Principal but also to glorify the institution itself. In this manner the Principal will be left free to look to the co-ordination of the various departments of studies and to guide the research work and thus raising the standard of his own College.

B. L. TRIPATHI.



### A note of Explanation by Dr. Bhagwan Das

ONE note of dissent was presented by Pandit Kashi Ramji, to the Committee, at its last sitting, on the 28th August, 1939. He added further comments orally. The other note of dissent, by Pandit Babu Lal Tripathi, was sent to the Secretary on the 31st August, 1939. Both are concerned with the post and the work of the Superintendent of Sanskrit Studies. The Committee did not have the opportunity to discuss the points raised by Pandit Babu Lalji, nor some of the points stressed by Pandit Kashi Ramji. It is not possible to call another meeting of the Committee to discuss these points. It therefore seems desirable that I should add, over my single signature, a supplementary note explaining my views on these points, which I believe (from the trends of their expressions of views, during the sessions of the Committee) to be the views of the other members also.

At the end of his note Pandit Kashi Ramji says that this Committee is not justified in taking up this question, under the terms of reference. It seems to me that the matter is intimately subsidiary to and closely connected with the proper working of the scheme suggested by the Committee; and it may therefore well be regarded as covered by the language of the terms of reference. Also, such a mere technicality, which may have use in a Law-court where legal consequences are involved, need not tie rigidly a Committee like this which is an advisory body, and may rightly make sub-servient as well as principal recommendations, for the Government to accept or not as it thinks fit.

Pandit Kashi Ramji lays special stress on the possibility of friction between the Inspector and the Superintendent, instances his own case, desires that the Inspector should be directly subordinate to the Director of Public Instruction, says that Pathashalas were never inspected by any previous Superintendent in the past, and suggests that the post of the Superintendent should be abolished altogether as superfluous.

The possibility of friction is clearly not good or sufficient reason. Such possibility is always present, between any two public servants, two co-ordinates, or one subordinate and one super-ordinate, where one is, or both are, actuated by personal motives rather than devotion to duty and sense of justice and fair play. But because of this possibility, the principle of all organization, viz., super-, sub-, and co-ordination, cannot be thrown away, and any subordinate official, who so wishes, be made independent of his super-ordinate. If the Inspector is made directly subordinate to the Director of Public Instruction, as Pandit Kashi Ramji wishes, there will be the possibility of friction between those two officers. What will be done then?

Ordinarily, when such personal troubles arise, some officer super-ordinate to both the officers in friction should (1) endeavour to compose the differences in the way 'domestic differences' are composed, by patiently listening to both, by sympathetic expostulations, and by pointing out to the party, whom he finds to be more to blame, that he must make amends and behave properly in the future; and (2) if that party proves incorrigible, then take official action against him, transfer, fine, demote, suspend, or dismiss him, according to the gravity of his fault.

Such is the principle-and-policy of executive organization and conduct of work. And it cannot well be ignored in the present case.

The fact that, in the past, Principals, in their capacity of Superintendent, never visited any Pathashala, is clearly no reason, why they should not do so in the future. Conditions were different in the past. Great improvement on them is greatly needed.

The questions, arising out of the two dissentient notes that really deserve serious consideration in this connection are :

(1) Is a Superintendent of Sanskrit Studies really needed, besides the Inspector of Sanskrit Pathashalas? And should he be super-ordinate to the Inspector?

(2) If yes, then should the Principal of the Government Sanskrit College, Benares, hold this office also?

Regarding (1), it has been pointed out clearly in the Report, (a) that some agency is indispensable, to co-ordinate the work of the Board of Sanskrit Studies, the Inspector, and the Registrar, which work now extends over the whole of the United Provinces; and (b) that, at present, there is no better agency than the Superintendent, in his capacity of Principal, of Chairman of the Board of Sanskrit Studies, and of Super-ordinate of the Registrar. It should be noted that the present incumbent gets no extra allowance, beyond his salary as Principal, for any of the other offices which he is holding.

If the Director of Public Instruction or Assistant Director of Public Instruction feels able to do the work of such co-ordinating agency efficiently, in addition to his present duties, well and good; the present arrangement may be discontinued. Or if the Government find themselves able to make a complete re-organization of the whole department, such as Pandit Babu Lalji adumbrates in his note, provide very much heavier expenditure, and create a new post, super-ordinate to that of the Principal as well as the Inspector, who would perform the functions of the present Superintendent, of the Chairman of the Board and of Super-ordinate of the Registrar, and provide elaborate and numerous office staff, then too, of course, the present arrangement need not continue; though the possibility of friction between the holder of that new post and the Inspector or any other subordinate will continue.

Regarding (2), there can be no doubt that the proper discharge, for any long period, of all the fourfold duties, with which the present Principal is burdened, is really impossible for one person, however industrious, however capable and talented; the duties, viz. (1) of Principal

of Government Sanskrit College, Benares, (2) of Superintendent of Sanskrit Studies of the United Provinces, (3) of Chairman of the Board of Sanskrit Studies; and (4) of Registrar of Sanskrit Examinations. It should be noted in passing that he had about 300 question papers, and some 16,000 candidates and four times as many answer papers to deal with, during the last examinations, i.e. of 1939. I am astonished that he has been able to do the work of Secretary of two special Committees appointed by the Government, viz., this, and the Sanskrit College Organization Committee, during the last twelve months, in addition to all his other very heavy work.

But, it is well understood that the present arrangement is only temporary; that the posts of Principal and Registrar are distinct and separate; that normally two persons have held, in the past, and should hold again in the future, these two posts, and that the Registrar should generally be subordinate to the Principal. And, accordingly, the Committee has, in the Report, expressed its expectation that a new whole-time person, with suitable qualifications, will, before long, be appointed to the post of Registrar. When that is done, the rest of the work, i.e. of the three offices of Principal, Superintendent and Chairman, will be easily possible to perform, for one person.

It is well known that the Education Department enjoys the largest number of holidays, of all the Departments of State. The Principal, as Superintendent, could very easily make arrangements to visit a few of the larger Pathashalas of the Province now and then and so get into direct personal touch with, and secure first-hand information about, the work going on. A right-minded Inspector should welcome such visits by the Superintendent, instead of being annoyed by them. There are, at least nominally, on the registers of the Inspector 990 Pathashalas at present. I am informed that he has not been able to "inspect" more than 60 on an average, every year, for some years now. If the Superintendent also does some inspections, and pays surprise visits, it will only help the Inspector's work, and will make it more likely that the money given in grants-in-aid is rightly and properly spent, and the prescribed courses of study are rightly followed. All sorts of rumours of mismanagement and waste in the Pathashalas have come to my ears during the twelve months that I have been Chairman of this Committee; though there has probably been exaggeration, yet also they cannot all have been wholly groundless, for some statements were made by reliable persons with first-hand knowledge. If then, the Superintendent and the Inspector co-operate duly, with devotion to the ideal of public good and suppression of personal likes and dislikes, the result to Sanskrit studies will be only beneficial.

**BHAGWAN DAS.**



## APPENDIX III

LIST OF THE BOOKS TAUGHT IN THE COLLEGE IN 1820  
(Taken from the Sketch pages 44-45)

Names of classes	Number of foundation pupils	Number of out students	Books studied
Rig-veda .. ..	3	0	अष्टाध्यायी (?) संहिता, निरुक्त, शिक्षा, ब्राह्मण, श्रौत सूत्र
Yajurveda .. ..	7	0	संहिता, अध्याय (?)
Samaveda .. ..	5	0	चार गण (?), आर्चिक, गृह्य सूत्र, अध्याय (?)
Atharvaveda .. ..	2	0	संहिता का पंचम काण्ड, निर्विल् (?) छन्दः, ज्योतिष
First Grammar .. ..	10	5	सिद्धान्त कौमुदी, लघु कौमुदी
Second Grammar .. ..	11	6	लघु कौमुदी, मध्य कौमुदी
The Sankhya Class at present reading Grammar.	3	2	सिद्धान्त कौमुदी, लघु कौमुदी
Jyautisha .. ..	6	5	शिरोमणि, बीज गणित, मकरन्द, लीलावती, मुहूर्त चिन्तामणि, वराहमिहिर (?)
Vedanta .. ..	4	..	कल्पद्रुम, भामती, निर्बन्ध सिद्धान्त (?), वेदान्त परिभाषा
Logic .. ..	3	1	जागदीशी, हेत्वाभास (?), कारिकावली
Medicine .. ..	2	..	भावप्रकाश
Mimansa .. ..	3	..	भाष्य वार्त्तिक (?), न्याय प्रकाश, शास्त्र दीपिका
Law .. ..	3	..	मिताक्षरा
Poetry .. ..	6	1	रघुवंश, माघ, भट्टि
	68	20	

## APPENDIX IV

## LIST OF THE BOOKS TAUGHT IN THE COLLEGE IN 1820

Names of classes	Number of students	Books studied
First Vyakarana ..	6	सिद्ध न्न कौमुदी, मनोरमा, शेखर, लघुकौमुदी
Second Vyakarana ..	14	सिद्धान्त कौमुदी, लघुकौमुदी
Third Vyakarana ..	9	सिद्धान्त कौमुदी, लघुकौमुदी
First Sahitya ..	10	साहित्यदर्पण, नैषध, माघ, किरातार्जुनीय, कुवल्या- नन्द, चन्द्रालोक, वृत्तिवार्तिक
Second Sahitya ..	3	रघुवंश, कुवल्यानन्द
Vedanta ..	7	पंचदशी, सूत्रवृत्ति, सटीक गीताभाष्य, अद्वैत- कोस्तुभ, गीताटीका शंकरानन्दी, वेदान्तसार
Nyaya ..	4	जागदीशी (पंचलक्षणी से सिंह व्याघ्रलक्षण)- भाषा—परिच्छेद, मुक्तावली, सिद्धान्त लक्षण- अवच्छेदक त्व निरुक्ति-पक्षता जागदीशी, सामान्य निरुक्ति गादाधरी
Sankhya ..	3	सांख्य चन्द्रिका, सांख्यतत्त्व कौमुदी, व्युत्पत्तिवाद, सांख्यभाष्य, महाभाष्य, सांख्य भूत वृत्ति
Dharmashastra ..	8	सटीक कालमाधव, विवादाणविभंजन, मिताक्षरा, (आचार, व्यवहार), व्यवहार वीर मित्रोदय, जीमूत वाहन दायभाग, दायतत्त्व, व्यवहारत्त्व,
First Jyautisha ..	8	मुहूर्त चिन्तामणि, लीलावती, शिरोमणि (गोला- ध्याय-गणिताध्याय), सूर्य सिद्धान्त, मुहूर्त मार्तण्ड, बीज गणित
Second Jyautisha ..	9	लग्न चन्द्रिका, बृहज्जातक, शिरोमणि (गोलाध्याय गणिताध्याय), मकरन्द, नील कण्ठी, बीज- गणित, लीलावती, ग्रहलाघव, मुहूर्तचिन्तामणि, मुहूर्त मार्तण्ड
Third Jyautisha ..	5	शिक्षा माला, रेखा गणित, लीलावती
	87	

## APPENDIX VIII

QUESTIONNAIRE ISSUED BY THE SANSKRIT COLLEGE COURSE REVISION  
COMMITTEE

## संस्कृत कालेज परीक्षा पाठ्यक्रम सुधार समिति की प्रश्नावली

आजकल संस्कृत पठन-पाठन करने वाली जनता में संस्कृत कालेज परीक्षा, बनारस की पाठ्य पद्धति को समयोपयोगी बनाने का आन्दोलन चल रहा है जिसमें संस्कृत के विद्वानों में आवश्यक व्यावहारिक ज्ञान की वृद्धि हो, उनको देश की प्रगति में विशेष स्थान प्राप्त हो और साथ ही उनकी आजीविका का क्षेत्र भी विस्तृत हो। इसी विषय पर विचार करने के लिए और साथ-साथ पाण्डित्य के उत्कर्ष की रक्षा के लिए संयुक्त प्रान्तीय सरकार ने एक कमिटी स्थापित की है। उसकी ओर से आपकी सेवा में निम्नलिखित प्रश्नावली भेजी जाती है। कृपया इस पर विचार कर तारीख १० अक्टूबर, १९३८ ई० तक अपनी सम्मति सेक्रेटरी के पास भेजिये।

१—उपर्युक्त उपक्रम के विषय में आपका क्या मत है? आपकी सम्मति में उक्त पाठ्य-पद्धति में किस प्रकार के विशेष परिवर्तन से और किन-किन नवीन विषयों के समावेश से उक्त अभीष्ट की सिद्धि हो सकती है?

२—आजकल की संस्कृत पाठ्य पद्धति में एक दोष यह बतलाया जाता है कि उसमें अत्यन्त एक देशीयता है। जिसके कारण जहाँ एक ओर संस्कृत वाङ्मय के प्रति विद्वानों में व्यापक दृष्टि नहीं हो पाती, वहाँ साथ ही अपने २ विशिष्ट विषयों के लिये अपेक्षित दूसरे विषयों का भी पर्याप्त ज्ञान नहीं होता, और प्रायः संस्कृत भाषा के लिखने पढ़ने में प्रौढ़ता नहीं आती।

आपका इस विषय में क्या मत है? यदि आप उक्त दोष को स्वीकार करते हैं तो बताइये कि इसका प्रतिकार किस प्रकार हो सकता है और इसके लिए पाठ्य पद्धति में सामान्य रूप से तथा विशिष्ट विषयों की दृष्टि से भाँ किन किन परिवर्तनों की आवश्यकता है?

३—वर्तमान संस्कृत पाठ्यक्रम में प्रायः एक देशीयता के ही कारण, एक यह दोष बतलाया जाता है कि उसमें छात्रों के अन्दर भारतीय शील सदाचारोन्मुख प्रवृत्ति उत्पन्न करने के लिये ध्यान नहीं रखा गया। यदि यह ठीक है तो कृपया बतलाइये कि इस दोष का परिहार किस प्रकार किया जा सकता है?

४—आजकल का संस्कृत पठन-पाठन प्रायः उन्हीं ग्रन्थों में परिमित है जो गत चार-पाँच सौ वर्षों में लिखे गये हैं। और उसमें उन प्राचीन आर्ष तथा अन्य ग्रन्थ-रत्नों के प्रति उपेक्षा ही की जाती है जो कि भारतीय अभ्युदय-काल में बने थे और जिनका हम सब भारतीयों को गर्व होना चाहिये।

आपका इस विषय में क्या मत है? और यह भी बतलाइये कि किस प्रकार यह दोष हटाया जा सकता है?

५—कहा जाता है कि वर्तमान संस्कृत पठन-पाठन शैली के अनुसार छात्रों में कण्ठस्थ करने की अत्यधिक प्रवृत्ति होती है यहां तक कि शास्त्री तथा आचार्य के छात्रों में भी व्याख्या-ग्रन्थों तक के कण्ठस्थ करने की अत्यधिक प्रवृत्ति पाई जाती है इसके कारण ही प्रमेयांशों के समझने तथा अनुसन्धान और गवेषणा की ओर उनकी बुद्धि का ठीक-ठीक विकास नहीं हो पाता ।

आपका इस विषय में क्या मत है ? यदि यह दोष विद्यमान है, तो इसका परिहार किस प्रकार किया जा सकता है ?

६—कहा जाता है कि आजकल की संस्कृत पाठ्य पद्धति के बनाने में स्त्री जाति की विशिष्ट प्रवृत्तियों तथा आवश्यकताओं का ध्यान बिल्कुल नहीं रखा गया है यद्यपि प्रति वर्ष परीक्षा में कन्याओं की संख्या बढ़ती जा रही है । इसलिए स्त्रियों के लिये एक विशेष पाठ्यक्रम बनाया जावे ।

आपका इस विषय में क्या मत है ? यदि हां, तो आपके मत में उस पाठ्यक्रम की क्या विशेषता होनी चाहिये, तथा उसका अध्ययनकाल, पूर्ण रूप में कितना होना चाहिये ?

७—उक्त प्रश्नों के अतिरिक्त वर्तमान संस्कृत पाठ्य पद्धति में किसी विशेष विषय को लेकर या अन्य प्रकार से क्या आप और कोई विशेष परिवर्तन चाहते हैं ? यदि हां, तो उसे सहेतुक विस्तारपूर्वक लिखिये ।

८—आजकल शिक्षा विभाग की विभिन्न प्रकार की संस्थाओं में यह आवश्यक समझा जाता है कि वहां के अध्यापकों को अध्यापन शैली की कला में शिक्षित होना चाहिये ।

क्या आपकी सम्मति में संस्कृत पाठशालाओं के अध्यापकों के लिये भी ऐसी शिक्षा का प्रबन्ध होना आवश्यक है ?

९—वर्तमान संस्कृत कालेज परीक्षा बनारस की पाठ्य पद्धति के अनुसार प्रथमा के पश्चात् मध्यमा परीक्षा ४ वर्षों में, शास्त्री परीक्षा ३ वर्षों में तथा आचार्य परीक्षा भी ३ वर्षों में संपन्न होती है । ऐसा कहा जाता है कि उक्त प्रकार से छात्रों का अधिक काल अध्ययन में लग जाता है । अतः इसमें इस प्रकार कमी करनी चाहिये कि परीक्षाओं का वर्तमान महत्त्व तथा गौरव भी नष्ट न हो और विषय का अपेक्षित पूर्ण ज्ञान भी हो जावे ।

आपका इस विषय में क्या मत है ? यदि आप इसे चाहते हैं तो बताइये कि किस प्रकार और किस किस परीक्षा में कितनी कमी अध्ययन-काल में की जा सकती है ?

१०—आजकल मध्यमा परीक्षा संपूर्ण रूप से तथा खण्डशः दोनों प्रकार से होती है । आचार्य तथा शास्त्री परीक्षाएँ खण्डशः ही होती हैं । आपके मत में किसी अवस्था विशेष में सम्पूर्ण मध्यमा, सम्पूर्ण शास्त्री तथा सम्पूर्ण आचार्य परीक्षाएँ रखना चाहिये या नहीं ? यदि चाहिये तो वह विशेष अवस्था क्या क्या हो सकती है ?

क्या आप समझते हैं कि सम्पूर्ण मध्यमा प्रभृति परीक्षाओं के रखने से परीक्षाओं की वर्तमान मर्यादा की तो हानि न होगी ?

११—आजकल मध्यमा आदि परीक्षाओं में प्रवेश करने के लिये प्रथमादि परीक्षाओं की उत्तीर्णता आवश्यक है (केवल मध्यमा में कुछ अपवाद अवश्य हैं) ।

क्या आप इस विषय में कोई परिवर्तन आवश्यक समझते हैं ? यदि हाँ, तो विस्तार—पूर्वक लिखिये कि किन किन अवस्थाओं में उत्तरोत्तर परीक्षा में बैठने के लिये पूर्व परीक्षा से विमुक्ति दी जा सकती है ?

१२—क्या आप यह आवश्यक समझते हैं कि पाठशालाओं में छात्रों को प्रथमा की पढ़ाई आरम्भ करने के पूर्व एक प्रवेशिका कक्षा में पढ़ाया जावे और उसके लिये पाठ्य विधि को शिक्षा विभाग के द्वारा ही नियत कर दिया जावे ।

१३—आपके मत में प्रथमा तथा मध्यमा के छात्रों के लिये परीक्षा में प्रश्नोत्तर लिखने में कहां तक हिन्दी भाषा का और कहां तक संस्कृत भाषा का प्रयोग होना चाहिये ?

१४—उत्कृष्ट पाण्डित्य को तथा मौलिक गवेषणापूर्ण ग्रन्थों के लिखने की प्रवृत्ति को प्रोत्साहन देने की दृष्टि से क्या इसकी आवश्यकता है कि आचार्य के अनन्तर एक उच्चतर उपाधि और रखी जावे । यदि हाँ, तो आपकी सम्मति में वह उपाधि क्या हो और उसमें विद्वत्ता की मर्यादा क्या हो ? कम से कम अध्ययन तथा अनुशीलन काल क्या हो ? तथा परीक्षा का प्रकार क्या होना चाहिये ?

१५—कहा जाता है कि आजकल संस्कृत परीक्षाओं में बैठने वाले छात्रों की संख्या तो प्रति वर्ष बढ़ रही है, परन्तु संस्कृत विद्वानों की आजीविका का क्षेत्र लगातार संकुचित होता जा रहा है ।

इस विषय में आपका क्या मत है ? आपकी सम्मति में किन-किन उपायों के द्वारा इस आपत्ति का प्रतीकार हो सकता है ।

१६—विशेष रूप से धर्म-शिक्षा दी जाने के विषय में आपका क्या मत है ? अपने अपने सम्प्रदाय के अनुसार छात्रों को सन्ध्योपासनादि की शिक्षा होनी चाहिये अथवा नहीं ?

नोट :—यह आवश्यक नहीं है कि सब लोग प्रश्नावली के प्रति प्रश्न के विषय में अपनी सम्मति दें । प्रश्नावली के जिस किसी भी अंश पर आप सम्मति दे सकते हैं ।

१-९-१९३८ ई०

त्रिभुवनप्रसाद उपाध्याय, एम० ए०,

व्याकरणाचार्य,

सेक्रेटरी, संस्कृत कालेज पाठ्यक्रम सुधार समिति,

सरस्वती भवन, बनारस ।

**ENGLISH VERSION OF THE QUESTIONNAIRE**

*Questionnaire issued by the Committee appointed by Government for revising the courses prescribed for the Sanskrit College Examinations*

A strong movement has been started in recent times by the section of the public interested in Sanskrit education with a view to so revise the Courses prescribed for the various examinations of the Sanskrit College, that they might be brought more in line with modern conditions and also to provide Sanskrit scholars with instruction which would be useful to them in practical life and also confer upon them a special position in the march of the Country towards progress and incidentally to afford them greater field of employment. Actuated by these motives the Government of the United Provinces have appointed a Committee to go into these questions keeping in view the permanent importance of preserving and encouraging genuine Scholarship. This questionnaire is being sent to you on behalf of the Committee and it is requested that you would kindly communicate your answers to the Secretary by the 10th October, 1938, at the latest.

1. What is your opinion about the objects set before itself by the Committee? What particular changes and introduction of fresh subjects in the courses in question would, in your opinion achieve the objects the Committee have in view?

2. Some people have found fault with the current courses by saying that they are one-sided, so that while on the one hand the Sanskrit scholar fails to acquire a large out-look regarding the Sanskrit literature, on the other hand they deprive him from acquiring necessary knowledge about other cognate subjects and thus make him incapable of handling the language with ease and dignity.

What is your opinion about this? If you agree that the blemish in question really exists, you are requested to offer your suggestions for obviating the defects. What alteration in the present courses considering the subjects individually and generally do you suggest as essential?

3. It is said that owing to one-sidedness of the Courses no provision has been made for instructing the students in the principles of ancient Indian etiquette and approved conduct. If this is true, can you offer any suggestions to remove this defect?

4. The present curriculum confines itself to works which have been produced during the last four or five hundred years. The result is that works written by the ancient Rishis during the really glorious periods in the history of India, of which as Indians we should be proud, have been consistently neglected.

What is your opinion about this? Please state how this defect can be removed.

5. It is said that the present courses make cramming absolutely necessary; so much so that the candidates for the Shastri and Acharya

examinations get even the commentaries by heart, so that it becomes difficult for them to understand the real subject matter of the works in question and prevents them from undertaking research in their special subjects.

What is your opinion about this? If this defect really exists, please state the manner in which it can be circumvented.

6. Some people think that in preparing the present Syllabus no allowance was made for the needs and requirements of female candidates, although the number of such candidates has been steadily increasing. It is therefore suggested that special courses should be prepared for female candidates.

What is your opinion about this? If you agree, please state the special feature of such syllabus and also the total period necessary for completing the complete courses prescribed for them?

7. In addition to these questions, do you suggest any other alterations in the current courses. If so, state your suggestion with necessary arguments.

8. In connection with other courses of study, it is considered necessary to train teachers in the art of pedagogy.

Is, in your opinion, such training is necessary in the case of Sanskrit teachers also?

9. According to the scheme of Sanskrit College Examinations a candidate who has passed the Prathama examination takes four years to pass the Madhyama, three further years to pass the Shastri and yet three years more to pass the Acharya Examination. It is said that a very large period of their life is spent by the students to complete the courses. It is therefore suggested that the period should be shortened as far as possible, keeping, at the same time, in view the necessary condition that the prestige and importance of the examinations suffer no diminution and a thorough knowledge of the respective subjects is attained.

What do you think about this? If you wish that the period in question should be shortened, what diminution in the respective periods should be effected?

10. According to the present curriculum, a candidate can appear compartmentally or as a whole in the Madhyama examinations. In the Shastri and Acharya examinations he can appear in compartments only. Do you think that in certain circumstances candidates may be allowed to appear in the complete Shastri and complete Acharya examinations in any one year? If so, what are those circumstances?

Do you think that if the above concession as extended it would affect the prestige which these examinations have acquired?

11. In order to appear in the Madhyama and other higher examinations, it is necessary for a candidate to have passed the Prathama examination. Not taking into account the single exception made in the case of Madhyama examination, do you think that certain changes should be introduced in case of higher examination also? In case your

answer is in the affirmative, can you suggest the circumstances in which the candidate for the higher examination could be absolved from the condition of having passed the lower examination?

12. Do you think it necessary that before a student is admitted for instruction for the Prathama examination, he should be placed in a preparatory class for which the Department should lay down the courses?

13. To what extent should a candidate, in your opinion, be allowed to answer his questions in Hindi and Sanskrit respectively.

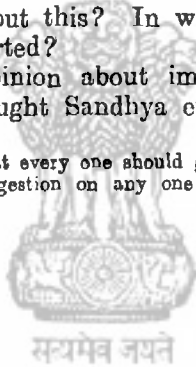
14. Do you think that in order to encourage advanced scholarship and genuine research, it is necessary to institute one higher examination than Acharya? If so, can you suggest the title which should be conferred upon the successful candidates? What should be the standard of Scholarship expected from such candidates? What should be minimum period of study necessary for such candidates and in what manner are the students to be examined?

15. It is said that while the number of students appearing for the various examinations is steadily growing, the opportunities of employment are growing less and less.

What do you think about this? In what manner, in your opinion should this calamity be averted?

16. What is your opinion about imparting religious instruction. Should the students be taught Sandhya etc. according to the rules of respective sects.

NOTE—It is not necessary that every one should give answers on all the points raised above. You may offer your suggestion on any one or more of the above questions.





## Appendix XI

*Courses of studies as revised and recommended by the Sanskrit College examinations syllabus revision committee.*

General courses for all .. .. .	pp. 1—43
Special courses for woman students .. .. .	pp. 44—48

### ‘प्रवेशिका’

संस्कृत भाषा—प्रारम्भिक संस्कृत पुस्तकें २ या ३, जैसे :—

- (१) संस्कृत शिक्षा, भाग १—३ (पं० जीवाराम उपाध्याय कृत)
- (२) संस्कृत शिक्षा, भाग १—३ (पं० कनकलाल ठक्कर कृत)
- (३) संस्कृत भाषा पुस्तक, भाग १—३ (पं० तुलसीराम स्वामी कृत)
- (४) संस्कृत प्रवेशिका, बालनीतिकथामाला (गुरुकुलकांगड़ी)
- (५) संस्कृत पाठ्य पुस्तक, भाग १—३ (इंडियन प्रेस)
- (६) संस्कृतालोक, भाग १—३ (पं० दिलीपदत्त शर्मा कृत)
- (७) संस्कृत सोपान

संस्कृत व्याकरण—(लघुकौमुदी आदि के अनुरूप) शब्दरूपावली, धातुरूपावली, साधारण सन्धि और कारक ।

अनुवाद— (क) छोटे छोटे वाक्यों का संस्कृत से हिन्दी में और हिन्दी से संस्कृत में ।

(ख) यथासंभव अमरकोष का कण्ठ करना ।

संस्कृत तथा हिन्दी सुभाषितों का कण्ठ करना तथा अन्त्याक्षरी की ओर प्रवृत्ति कराना ।

गणित— २० तक पहाड़े । पञ्चा, अष्टा, पीना, सवैया, डघोड़ा । गिनती लिखना तथा पढ़ना । सेर, मन आदि संबन्धी व्यावहारिक गुर । रुपये आने पैसे तथा मन सेर छटांक का व्यावहारिक रीति से लिखना ।

हिन्दी— वर्ण-परिचय के अनन्तर प्रारम्भिक दो पुस्तकें ।

शुद्ध तथा स्वच्छ लेख । श्रुतलेख ।

अपने जिले का साधारण भूगोल ।

### ‘प्रथमा’ परीक्षा

विशेष सूचना—प्रथमा के प्रत्येक पत्र में १० अंक सुलेख के लिये सुरक्षित रहेंगे ।

पत्र

पूर्णांक

- १ लघुकौमुदी, अथवा सारस्वत, अथवा सिद्धान्तचन्द्रिका, अथवा मुग्धबोध  
अथवा कलाप (सूत्र-पदच्छेद तथा उदाहरणों के अर्थों के साथ)

पत्र	पूर्णक
क्रमशः लघुकौमुदी आदि उपर्युक्त ग्रन्थों में आये हुए शब्दों तथा धातुओं के रूप ... .. १०	
२ (१) गद्य-पद्यसंग्रह (प्रायेण रामायण, महाभारत, हितोपदेश तथा पञ्च-तन्त्र के आधार पर ग्रन्थ तय्यार कराया जावे जिसमें कंठ करने योग्य लौकिक तथा वैदिक संस्कृत के कुछ सुभाषितादि का भी संग्रह हो) ... .. ७०	
जब तक ग्रन्थ तय्यार न हो तब तक के लिये :—	
विदुरनीति, अध्यय १-२ । नीतिशतक, भर्तृहरि कृत ।	
वाल्मीकीय रामायण का प्रथम सर्ग ।	
(२) छन्दः (जो प्रथमा में आजकल नियत हैं) पं० गौरीनाथ पाठक द्वारा संशोधित श्रुतबोध के आधार पर लक्षणोदाहरण तथा यथा-संभव ईशोपनिषद् आदि आर्य ग्रन्थों से उदाहरण सहित ... २०	
३ (१) अनुवाद—(क) संस्कृत वाक्यों का हिन्दी अनुवाद ... २५	
(ख) हिन्दी वाक्यों का संस्कृत अनुवाद ... ४५	
(२) कोष—अमरकोष का प्रथम काण्ड (केवल शब्दार्थ और पर्यायमात्र पूछे जावेंगे) ... .. २०	
४ गणित—(जैसा प्रथमा में आजकल नियत है) लिखित तथा मौखिक । परंतु प्रायोगिक प्रश्न सरल ही रहेंगे ९०	
५ हिन्दी पुस्तक ... .. ९०	
साथ में :—	
(क) साधारण हिन्दी व्याकरणज्ञान भी अपेक्षित होगा, जिसके द्वारा छात्र शुद्ध हिन्दी लिख सकें तथा संस्कृत और हिन्दी के प्रयोग में जो विशेष लिंग आदि का भेद है उसका भी ज्ञान हो सके	
(ख) निबन्ध लेख (आख्यानात्मक तथा वर्णनात्मक) ।	
अधिकतर नियत हिन्दी पुस्तक के आधार पर । तथा पत्रलेखन ।	
विशेष सूचना—अन्य उपयोगी विषयों के साथ-साथ उक्त हिन्दी पुस्तक में (१) साधारण विज्ञान (कुछ कृषि संबन्धी ज्ञान के साथ), तथा (२) स्वास्थ्य विज्ञान (यथासंभव आयुर्वेद तथा घर्मशास्त्र के आधार पर) के विषयों का समावेश होना चाहिये । ऐसी हिन्दी पुस्तक नई बनवानी होगी ।	
६ (१) इतिहास—भारतवर्ष के इतिहास की स्थूल रूप-रेखा यथासंभव उपाख्यानों के रूप में ... .. ५०	
(२) भूगोल—भारत का साधारण भूगोल तथा भारतवर्ष का चित्रा-लेखन । ... .. ४०	

**सूचना**—छात्रों को प्रान्त विभाग, राजधानियां, प्रधान देशी राज्य, नदियां, पर्वत, बड़े नगर तथा प्रधान तीर्थ—केन्द्र इनको जानना चाहिये।

इतिहास तथा भूगोल पर उपयोगी नये ग्रन्थ बनवाने चाहिये।

## ‘मध्यमा’ परीक्षा

**मध्यमा परीक्षा वेद** [शांखिक प्रक्रिया के अनुसार (शुक्लयजुर्वेद-माध्यमिन्दन शाखा, कृष्णयजुस्तैत्तिरीयशाखा, ऋग्वेद, सामवेद तथा अथर्ववेद में) और नैरुक्त प्रक्रियानुसार] व्याकरण (प्राचीन तथा नव्य) साहित्य, दर्शन, सर्वन्वाय, इतिहास-पुराण, राजशास्त्र, तथा ज्योतिष—इन विशिष्ट विषयों में होती और तीन खण्डों में संपन्न होगी। कुल पत्र १५ पचास पचास पूर्णांक के होंगे। जिनमें ५ पत्र विशिष्ट विषय के (प्रथम खण्ड में एक, और द्वितीय तथा तृतीय खण्ड में दो, दो) और शेष पत्र सर्व साधारण विषयों के निम्नप्रकार से रहेंगे :—

प्रथम वर्ष (खण्ड) —

प्रथम पत्र—तत्तद्विशिष्ट विषय (जिनका पाठ्यक्रम आगे दिया है)

### साधारण पत्र

पत्र

पूर्णांक

द्वितीय पत्र—साहित्य (लौकिक तथा वैदिक गद्य—पद्यमय) :—

(१) रघुवंश, सर्ग १-३ (शास्त्रार्थीशर्वाजित मल्लिनाथीय टीका सहित);

(२) भारतीय शील सदाचार संबंधी तथा वैदिक संदर्भों का संग्रह जो बनवाया जाना चाहिये। इस संग्रह में संस्कृत साहित्य के इतिहास पर भी एक संक्षिप्त उपयोगी लेख रहेगा।

संग्रह तैयार न होने तक के लिये :—

विदुरनीति, अध्याय ३—८।

तृतीय पत्र—(१) अनुवाद—(क) संस्कृत से हिन्दी में

(ख) हिन्दी से संस्कृत में

... २५

(२) (क) व्याकरण—कारक तथा अव्ययार्थ मध्यकौमुदी के आदर्श पर।

कारक में छात्रों को सूत्रों का स्मरण करना आवश्यक न होगा।

केवल नियमों को जानना चाहिये।

(ख) कोष—अमरकोष का द्वितीय काण्ड, वर्ग १-३, ४ (श्लोक १-३३)

५-६। केवल पर्याय तथा अर्थार्थ मात्र प्रष्टव्य होगा।

... १०

(३) प्रज्ञवत्तन्त्र का प्रथमखण्ड (मित्रभेद), १३वीं कथा (कम्बुजीव

कथा) तक

...

...

... १५

पञ्चवत्तन्त्र में तृतीय, चतुर्थ, पञ्चम कथाओं को तथा अन्य असंख्य कथाओं को छोड़कर गद्य-पद्य भाग से प्रश्न रहेंगे।

पत्र	पूर्णांक
चतुर्थ पत्र—(१) गणित भिन्न तथा त्रैराशिक के साधारण प्रश्न ...	४०
(२) फलित ज्योतिष संवत्, अयन, ऋतु, भास, पक्ष, तिथि, वार, राशि, ग्रह, नक्षत्र का पंचांगोपयोगी ज्ञान (होडाचक्र के आधार पर)	१०
पंचम पत्र—(क) हिन्दी ।	
(ख) स्वास्थ्यवृत्त । तात्कालिकचिकित्सा के साथ ।	
(ग) साधारण- विज्ञान तथा साधारण कृषि ज्ञान	
(घ) नागरिक के कर्तव्य तथा म्युनिसिपैलिटी तथा डिस्ट्रिक्ट बोर्ड आदि के संगठन का संक्षिप्त परिचय ।	

**सूचना**—एक नई हिन्दी पुस्तक बनवाई जावे जिसमें उक्त सब विषयों का समावेश हो । और जो अंग्रेजी स्कूलों की ७-८ श्रेणियों की समकक्ष हों । इसी पुस्तक में एक पाठ त्रौहारी पर भी होना चाहिये ।

द्वितीय-वर्ष (खण्ड)---

#### विशिष्ट-पत्र

प्रथम पत्र—तत्तद्विशिष्ट विषय  
द्वितीय पत्र—तत्तद्विशिष्ट विषय

#### साधारण-पत्र

तृतीय पत्र—साहित्य (लौकिक तथा वैदिक: गद्य पद्य मय) :—

- (१) किरात, सर्ग १।३ (शास्त्रार्थशिवर्जित मल्लिनाथीय टीका सहित);
- (२) भारतीयशील-सदाचार-संबंधी तथा वैदिक संदर्भों का संग्रह बनवाना चाहिये ।

इस संग्रह में संस्कृत साहित्य के इतिहास पर भी एक संक्षिप्त उपयोगी लेख रहेगा ।

चतुर्थ पत्र—(१) अनुवाद—(क) संस्कृत से हिन्दी में

(ख) हिन्दी से संस्कृत में ... २५

(२) (क) व्याकरण—समास, लकारार्थ, आत्मनेपद तथा परस्मैपद का ज्ञान मध्यकौमुदी के आदर्श पर । सूत्रज्ञान के स्थान पर केवल नियम ज्ञान पर्याप्त होगा ।

(ख) कोष—अमरकोष, द्वितीयकाण्ड अवशिष्ट । ... १०  
शब्दार्थ तथा पर्याय मात्र प्रष्टव्य होगा ।

(३) शिवराज विजय, निश्वास १-२ ... ११

पञ्चम पत्र—(१) इतिहास—‘भारतवर्ष का इतिहास’, लेखक—एक इतिहास प्रेमी (ज्ञानमण्डलग्रन्थमाला, काशी)

**सूचना**—उक्त पुस्तक में एक परिच्छेद सरल भारतीय शासन पर भी होना चाहिये । ... २५

पत्र

पृष्ठा

(२) भूगोल—भारतवर्ष का विस्तृत। पृथ्वी का सामान्य, जिसमें महाद्वीप विभाग, महासागरे, संसार के बड़े राष्ट्र, उनकी राजधानियाँ, प्रधान नदियाँ, पर्वत और नगर—इनका वर्णन हो। यथासम्भव नव्य तथा प्राचीन तुलनात्मक भूगोल भी  
...  
उक्त दृष्टि से भूगोल की नई पुस्तक बनवानी चाहिये।

तृतीय-वर्ष—(खण्ड)

### विशिष्ट पत्र

प्रथम पत्र—तत्तद्विशिष्ट विषय

द्वितीय पत्र—तत्तद्विशिष्ट विषय

### साधारण-पत्र

तृतीय पत्र—साहित्य (लौकिक तथा वैदिक : गद्य-पद्य मय) :—

(१) (क) निबन्धादर्श (संग्रहकर्ता म० म० गिरधर शर्मा चतुर्वेदी)  
के निबन्ध १—१२, २७—३३।

(ख) भारतीय शील सदाचार संबंधी तथा वैदिक संदर्भों का संग्रह जो  
नवीन बनवाना चाहिये। ...

३५

(२) अलंकार।

१५

† अनुप्रास, यमक, श्लेष, उपमा, रूपक, उत्प्रेक्षा, अतिशयोक्ति, वृष्टान्त, अर्थान्तरन्यास, काव्यालिंग, विभावना, विशेषोक्ति, विरोधाभास, स्वभावोक्ति, संसृष्टि, संकर—इन १६ अलंकारों के लक्षण (चन्द्रालोक या साहित्यदर्पण से) उदाहरण सहित।

चतुर्थ पत्र—तर्क—तर्कसंग्रह प्रत्येक हेत्वाभास के नाना उदाहरणों के सहित

पञ्चम पत्र—(१) संस्कृत व्युत्पत्ति प्रदर्शन ...

२०

(२) संस्कृत निबन्ध रचना ...

२०

(३) कोष—अमरकोष तृतीय काण्ड। शब्दार्थ तथा पर्यायमात्र प्रष्टव्य होगा।

१०

मध्यमा परीक्षा में नियत विभिन्न विशिष्ट विषयों का पाठ्यक्रम नीचे दिया

जाता है :—

### शुक्लयजुर्वेद (माध्यन्दिन शाखा)

खण्ड	पत्र	पूर्णांक
१	१ शुक्ल यजुःसंहिता, सस्वरमूलमात्र, अध्याय १—८ ...	३०
	मध्यकौमुदी, अव्ययप्रकरणान्त ...	२०

खण्ड	पत्र	पूर्णक
२	१ शुक्ल यजुःसंहिता, सस्वर मूलमात्र, अध्याय ९—१४ ...	३०
	मध्यकौमुदी भ्वादि से चुराद्यन्त ...	२०
२	२ शुक्ल यजुः सं०, सस्वर मूलमात्र, अध्याय १५—२० ...	३०
	मध्यकौमुदी, णिजन्त प्रक्रिया से लकारार्थ तक ...	२०
३	१ शुक्ल यजुः सं०, सस्वरमूलमात्र, अध्याय २१—३० ...	३०
	मध्यकौमुदी, कारक से स्वर प्रक्रियान्त ...	२०
३	२ नान्दोश्वाद्धसहित पुण्याहवाचनपद्धति (संस्कारभास्करानु- सारिणी) । गहयागपद्धति 'ग्रहमण्डलदेवतास्थापन' से 'क्षेत्रपाल दलिदानान्त' (संस्कारभास्करानुसारिणी) ...	३५
	पिंगलच्छन्दः सूत्र, वैदिकच्छन्दः प्रकरणान्त ...	१५

### कृष्णयजुर्वेद (तैत्तिरीय शाखा)

१	१ कृष्ण-यजुःसंहिता, सस्वर मूलमात्र, प्रथम काण्ड ...	३०
	मध्यकौमुदी, अव्ययप्रकरणान्त ...	२०
२	१ कृष्ण यजुःसंहिता, सस्वर मूलमात्र, द्वितीयकाण्ड ...	३०
	मध्यकौमुदी, भ्वादि से चुराद्यन्त ...	२०
२	२ कृष्ण यजुःसंहिता, सस्वर मूलमात्र, तृतीयकाण्ड तथा चतुर्थ काण्ड के १—५ प्रश्न ...	३०
	मध्यकौमुदी, णिजन्तप्रक्रिया से लकारार्थ तक ...	२०
३	१ कृष्ण यजुःसंहिता, सस्वर मूलमात्र, चतुर्थ काण्ड के ६—७ प्रश्न, तथा पञ्चम काण्ड के १—५ प्रश्न ...	३०
	मध्यकौमुदी, कारक से स्वर-प्रक्रियान्त ...	२०
३	२ आपस्तम्बीयश्वाद्धप्रयोग, आपस्तम्बीय पुण्याहवाचन पद्धति, उदकशान्तिप्रयोग ...	३५
	पिंगलच्छन्दः सूत्र—(वैदिकच्छन्दः—प्रकरणान्त) ...	१५

### ऋग्वेदसंहिता (शाकल शाखा)

१	१ ऋग्वेदसंहिता, प्रथम मंडल के सूक्त १—१९, सस्वर मूलमात्र । ऋग्वेदीय मन्त्रसंहिता, प्रारम्भ से शान्तिसूक्त पर्यन्त, सस्वर मूलमात्र ...	३०
	मध्यकौमुदी, अजन्तपुंलिङ्गान्त ...	२०
२	१ ऋग्वेदसंहिता, प्रथम मण्डल के सूक्त २०—३२, सस्वर मूलमात्र । ऋग्वेदीय मन्त्रसंहिता, उपनयनोपयुक्त मन्त्रों से विवाहोप- युक्त मन्त्रों तक, सस्वर मूलमात्र ...	३०

खण्ड	पत्र		पूर्णांक
		मध्यकौमुदी, अजन्त स्त्रीलिङ्ग से भ्वादिगणान्त ...	२०
२	२	ऋग्वेदसंहिता, नवममण्डल के सूक्त १—४३, सस्वर मूलमात्र	३०
		मध्यकौमुदी, अदादिगण से चुरादिगणान्त ...	२०
३	१	ऋग्वेदसंहिता, नवममण्डल के सूक्त ४४—८५, सस्वर मूलमात्र	३०
		मध्यकौमुदी, कारक से सस्वरप्रक्रियान्त ...	२०
३	२	तान्दी श्राद्धसहित पुण्याहवाचनपद्धति तथा ग्रहयागपद्धति— 'ग्रहमण्डल देवता स्थापन' से 'क्षेत्रपाल बलिदानान्त' ऋग्वेदीय ब्रह्मकर्म समुच्चयानुसार पिंगलच्छन्दःसूत्र, वैदिकच्छन्दः प्रकरणान्त ...	३५ १५

### सामवेदसंहिता (कौथुम शाखा)

१	१	छन्दसी—प्रथम प्रपाठक का पूर्वार्द्ध तथा द्वितीय प्रपाठक का उत्तरार्ध, सस्वर मूलमात्र आरणी—समग्र, सस्वर मूलमात्र उत्तरा—प्रथम प्रपाठक का पूर्वार्द्ध, सस्वर मूलमात्र ...	३०
		मध्यकौमुदी, अजन्तपुलिगान्त ...	२०
२	१	वेयगान—प्रथम प्रपाठक का पूर्वार्द्ध, सस्वर ... आरण्यगान—पंचम प्रपाठक का पूर्वार्द्ध, तथा षष्ठ प्रपाठक का पूर्वार्द्ध, सस्वर ...	३०
		मध्यकौमुदी, अजन्तस्त्रीलिङ्ग से भ्वादिगणान्त ...	२०
२	२	मन्त्रब्राह्मण, प्रथम प्रपाठक, द्वितीय के अष्टम खण्ड सहित । उपनिदानसूत्र, अध्याय १—३, ८ तान्दीश्राद्धसहित पुण्याहवाचन (सुबोधिनीपद्धत्यनुसार) ...	३०
		मध्यकौमुदी, अदादिगण से चुरादिगणान्त ...	२०
३	१	ऊहगान, प्रथम प्रपाठक का पूर्वार्ध, सस्वर ...	३०
		मध्यकौमुदी, कारक से स्वरप्रक्रियान्त ...	२०
३	२	गोभिलगृह्यसूत्र, सटीक गृह्यासंग्रह ...	५०

### अथर्ववेद (शानक शाखा)

१	१	अथर्ववेदसंहिता, सस्वर मूलमात्र, काण्ड १ आथर्वण मन्त्रसंहिता (गणमालिका), सस्वर मूलमात्र, शान्तिगण ...	३०
		मध्यकौमुदी, अजन्तपुलिगान्त ...	२०

पत्र		पूर्णांक
२	१ गणमालिका, भैषज्यगण से चातनगणान्त, सस्वर मूलमात्र ...	३०
	मध्यकौमुदी, अजन्तस्त्रीलिङ्ग से भ्वादिगणान्त ...	२०
२	२ महाशान्तिप्रयोग, प्रारम्भ से मधुपकान्ति ...	३०
	मध्यकौमुदी, अदादिगण से चुरादिगणान्त ...	२०
३	१ गणमालिका, मातृनामा गण से तक्मनाशन गण तक, सस्वर मूलमात्र ...	३०
	मध्यकौमुदी, कारक से सस्वरप्रक्रियान्त ...	२०
२	महाशान्तिप्रयोग, 'मण्डपप्रवेश' से 'क्षेत्रपाल बलिदानान्त' आद्यवर्णज्योतिष ...	३५
		१५

### वेद (नैद्यक्त प्रक्रिया)

१	अष्टाध्यायी, अध्याय १—३ (सूत्रपाठ कण्ठस्थीकरण, अर्थोदाहरण सवार्तिक काशिका के आधार पर) ...	२५
	गृह्यषोडश संस्कार प्रयोग (संस्कारभास्करानुसारी) ...	१५
	कुण्ड मण्डप सिद्धि विट्ठल दीक्षित कृत ...	१०
१	अष्टाध्यायी, अध्याय ४—५ (प्रथम वर्ष के प्रथम पत्र की रीति से) ...	२५
	पारस्कर गृह्यसूत्र (सटीक) ...	२५
२	अष्टाध्यायी, अध्याय ६ (उक्तरीति से) ...	२०
	सन्धि तथा सुबन्त प्रकरण—सिद्धान्तकौमुदी के या 'नामिक' तथा 'सन्धिविषय' (वैदिक यन्त्रालय, अजमेर) के आदर्श पर, प्रयोग सिद्धिमात्र ।	३०
१	अष्टाध्यायी, अध्याय ७—८ (उक्तरीति से) ...	२५
	मन्त्रार्थ दीपिका ...	२५
२	तिङन्त प्रकरण (गण तथा प्रक्रिया)— सिद्धान्त कौमुदी के अथवा 'आख्यातिक' (वैदिक यन्त्रालय, अजमेर) के आदर्श पर, प्रयोगसिद्धिमात्र ...	५०

### प्राचीनठ्याकरण

१	अष्टाध्यायी, अध्याय १—२ (सूत्रपाठकण्ठस्थीकरण, अर्थो— दाहरण सवार्तिक काशिका के आधार पर) ...	२५
	सन्धि—प्रकरण सिद्धान्तकौमुदी के आदर्श पर प्रयोग सिद्धि मात्र ...	२५
१	अष्टाध्यायी, अध्याय ३ (उक्त पद्धति से) ...	२०
	सुबन्त प्रकरण सिद्धान्तकौमुदी के आदर्श पर, रूप सिद्धिमात्र ...	३०



खण्ड	पत्र		पृष्ठांक
२	२	अष्टाध्यायी, अध्याय ४—५ (उक्तपद्धति से) ...	२५
		तिङन्त प्रकरण (गणमात्र)—सिद्धान्तकौमुदी के आदर्श पर, रूप सिद्धिमात्र ...	२५
३	१	अष्टाध्यायी, अध्याय ६ (उक्त पद्धति से) ...	२५
		णिजन्तादिप्रक्रिया सिद्धान्तकौमुदी के आदर्श पर—रूपसिद्धि मात्र ...	२५
३	२	अष्टाध्याय, अध्याय ७—८ (उक्त पद्धति से) ...	३१
		लिंगानुशासन, सिद्धान्तकौमुदी के आदर्श पर (शब्दालिंग ज्ञानमात्र अपेक्षित होगा) ...	५०

सूचना—अष्टाध्यायी में सूत्रपदच्छेद, उदाहरणार्थ तथा गण-  
पाठ का ज्ञान भी अपेक्षित होगा ।

#### नट्यव्याकरण

१	१	सिद्धान्तकौमुदी, कारकान्त	
२	१	सिद्धान्तकौमुदी, समासादि प्राग्दीव्यतीय प्रकरणान्त	
२	२	सिद्धान्तकौमुदी, दीव्यतीयाधिकारादि भ्वाद्यन्त	
३	१	सिद्धान्तकौमुदी, अदादिगण से परस्मैपद—प्रक्रियान्त	
३	२	सिद्धान्तकौमुदी, भावकर्मादि—सोणादी कृदन्तान्त (उणादि में केवल प्रकृतिप्रत्ययादि कार्य प्रदर्शनमात्र प्रष्टव्य होगा) ।	

लिंगानुशासन (शब्दलिंगज्ञानमात्र अपेक्षित होगा) ।

सूचना—सिद्धान्तकौमुदी के सब पत्रों में सूत्र पदच्छेद, उदाहरणार्थ,  
गणपाठ तथा अष्टाध्यायी—गत—सूत्र—क्रम का ज्ञान भी  
अपेक्षित होगा । फक्किकाओं की केवल सरल संक्षिप्त  
व्याख्या छात्र को जाननी चाहिये ।

#### साहित्य

१	१	रघुवंश, सर्ग ४—१० (शास्त्रार्थशिवजित माल्लिनाथीय टीका सहित) नागानन्दनाटक	
२	१	व्याकरण मध्यकौमुदी, पूर्वांश	
२	२	रघुवंश सर्ग १३—१४, १९ (शास्त्रार्थशिवजित माल्लिनाथीय टीका सहित) किरातार्जुनीय, सर्ग ४, ११—१४ (शास्त्रार्थशिवजित माल्लि- नाथीय टीका सहित)	

खण्ड	पत्र	पूर्णंक
	जातकमाला (जातक ३—४, ८, १०, ११—१२, १४—१६, १९, ३१)	
३	१ व्याकरण मध्यकौमुदी, उत्तरार्ध	
३	२ चन्द्रालोक—सोदाहरण व्याख्या—सहित वृत्तरत्नाकर ... ३०	
	वृत्तरत्नाकर ... २०	

### दर्शन

१	१ न्यायसिद्धान्तमुक्तावली, द्रव्यनिरूपणान्त
२	१ न्यायसिद्धान्तमुक्तावली, अवशिष्ट भाग माथुरी पञ्चलक्षणी तथा सिंहव्याधजागदीशी
२	२ सांख्य तत्त्वकौमुदी
३	१ जागदीशी का सिद्धान्तलक्षण
३	२ अर्थसंग्रह । वेदान्तसार

### सर्व न्याय

१	१ तर्कसंग्रह । न्यायप्रवेश
२	१ न्यायावतार । सांख्यकारिका
२	२ न्यायविन्दु, पञ्जिका सहित । परीक्षामुत्र
३	१ अभिधर्मकोष । विग्रहव्यावर्तनी
३	२ प्रशस्तपादभाष्य

### पुराणेतिहास

१	१ वाल्मीकि रामायण, बालकाण्ड । भारतानुवर्णन (म० म० गणपति शास्त्री कृत)
२	१ महाभारत, विराटपर्व
२	२ वायुपुराण, प्रथमखण्ड अध्याय १—३३ (स्वायंभुववंशवर्ण- नान्त), इतिहास—‘इतिहासप्रवेश’, ११९४ ई० तक (श्री० जयचन्द्र विद्यालंकार कृत)
३	१ भागवत, १—३ स्कन्ध
३	२ इतिहास—‘इतिहासप्रवेश’, अवशिष्ट ।

**राजशास्त्र (नागरिक या पौरशास्त्र तथा संपत्ति शास्त्र  
के सहित)**

**अथवा**

**वार्ता प्रेर दं डनोति**

खण्ड	पत्र	पूर्णक
१	१ शुक्रनीति, अध्याय १ चरक, सद्बृत्तप्रकरण मनुस्मृति, अध्याय १—६	
२	१ पौरशास्त्र का जूनियर कोर्स (यू० पी० गवर्नमेंट द्वारा तय्यार कराया गया)	
२	२ मनुस्मृति, अध्याय ७—९ नीतिमयूख (नीलकण्ठ भट्ट कृत)	
३	१ राजनीति विज्ञान (लेखक—मुखसम्पत्ति राय भन्डारी) (हिन्दी पुस्तक एजेन्सी, कलकत्ता) भारतीयशासन (भगवानदास केला कृत)	
३	२ महाभारत शान्तिपर्व का राजधर्मपर्व	

**उद्योतिष**

१	१ लीलावती, अंकगणित के सहित (अर्थात् आधुनिक अंकगणित से उदाहरणों के साथ)	
२	१ बीजगणित, प्राचीन तथा नवीन (अर्थात् प्राचीन संस्कृत बीजगणित आधुनिक स्कूलों के बीजगणित से उदाहरणों के सहित)	
२	२ रेखागणित, अ० १—२। मुहूर्तचिन्तामणि (मुहूर्त मार्तण्ड से विवाहगुणानयन सहित)	
३	१ ग्रहलाघव, सूर्यग्रहणान्त (पञ्चांगीपयोगी तिथ्याद्यानयन सहित) लघुपाराशरी	
३	२ रेखागणित अ० ३—४। लघुजातक	

**“शास्त्री” परीक्षा**

शास्त्रो परीक्षा वेद [याज्ञिक प्रक्रियानुसार (शुक्लयजुर्वेद तथा कृष्णयजुर्वेद) तथा  
नैरुक्तप्रक्रियानुसार], व्याकरण (प्राचीन, नव्य), साहित्य, न्याय (प्राचीन, नव्य, सर्वन्याय),  
सांख्ययोग, पूर्वमीमांसा, वेदान्त, जैनदर्शन, बौद्धदर्शन, सर्व दर्शन, धर्मशास्त्र, राजशास्त्र, पुराणेति-

हास, गणित, ज्योतिष (सिद्धान्त तथा फलित) इन विषयों में होगी । और तीन खण्डों में संपन्न होगी । कुल पत्र १२ पचास-पचास पूर्णांक के होंगे । जिसमें से प्रत्येक खण्ड में दो-दो पत्र विशिष्ट विषय के और दो-दो वर्ष सर्व साधारण विषयों के निम्नप्रकार से रहेंगे :—  
प्रथम-वर्ष (खण्ड)

### विशिष्ट-पत्र

पत्र

पूर्णांक

प्रथम पत्र—तत्तद्विशिष्ट विषय

द्वितीय पत्र—तत्तद्विशिष्ट विषय

### साधारण-पत्र

तृतीय पत्र—साहित्य (लौकिक तथा वैदिक) :—

(१) शिशुपाल वध, सर्ग १—२ (मल्लिनाथीय टीका सहित);

(२) वेणी-संहारनाटक (प्राकृतस्थलों में संस्कृत छाया से ही प्रश्न रहेंगे);

(३) वैदिक तथा शील-सदाचार संबंधी-संदर्भों का संग्रह जो नया बन-  
वाया जाना चाहिये ।

इस संग्रह में संस्कृत साहित्य के इतिहास पर भी एक संक्षिप्त उपयोगी लेख  
होना चाहिये ।

संग्रह तय्यार न होने तक के लिये :—

भगवद्गीता, अध्याय १—६ ।

चतुर्थ पत्र—(१) हिन्दी—हिन्दी की पुस्तक का विषय यथा-संभव भारतीय जनता  
तथा संस्कृत के इतिहास से संबंध रखता हो । साथ ही साहित्यिक  
दृष्टि भी हो । आवश्यकतानुसार यह पुस्तक नई बनवाई जावे ।

नई पुस्तक के तय्यार न होने तक के लिये :—

गद्यरत्नावली, पृ० १—१४६ (इण्डियन प्रेस, प्रयाग) । सप्तसुमन

प्रकाशक : नन्दकिशोर ऐंड ब्रदर्स, बनारस)

... २५

(२) दशकर्म तथा श्राद्ध (पार्वण, एकोद्दिष्ट) पद्धति

... २५

### अथवा

मुख्य संस्कार और पर्वों के स्वरूप तथा महत्व पर एक पुस्तक जो तय्यार  
करानी चाहिये

२५

इसमें हिन्दुओं के साथ साथ जैन, बौद्ध, ईसाई तथा मुसलमानों के और  
स्त्रियोपयोगी मुख्य पर्वों का भी वर्णन होना चाहिये ।

द्वितीय-वर्ष (खण्ड)

**विशिष्ट-पत्र**

प्रथम पत्र—तत्तद् विशिष्ट विषय  
द्वितीय पत्र—तत्तद् विशिष्ट विषय

**साधारण-पत्र**

तृतीय पत्र—साहित्य—(१) मेघदूत

- (२) हर्षचरित, प्रथम उच्छ्वास
- (३) भारतीय शीलसदाचार संबन्धी तथा वैदिक संदर्भों का संग्रह जो नवीन तैयार होगा

इस संग्रह में संस्कृत साहित्य (वाङ्मय) के इतिहास पर भी एक उपयोगी संक्षिप्त लेख होना चाहिये।

संग्रह तैयार न होने तक के लिये :—  
कठोपनिषद्

चतुर्थ पत्र—(१) इतिहास—‘इतिहास प्रवेश’ पं० जयचन्द्र विद्यालंकार कृत के आधार पर १९४४ ईस्वी की परीक्षा से।  
१९४३ तक :—

‘भारतवर्ष का इतिहास’ (ज्ञानमण्डल ग्रन्थमाला, काशी)

- (२) संसार के इतिहास की संक्षिप्त रूप रेखा। यह पुस्तक नई तैयार करानी चाहिये।

तृतीय वर्ष (खण्ड)

**विशिष्ट-पत्र**

प्रथम पत्र—तत्तद् विशिष्ट विषय  
द्वितीय पत्र—तत्तद् विशिष्ट विषय

**साधारण-पत्र**

तृतीय पत्र—(१) अनुवाद—संस्कृत से हिन्दी में  
(२) संस्कृत-निबन्ध (सामान्य अथवा स्वशास्त्र-संबन्धी)

(३) \*संस्कृत वाङ्मय का साधारण इतिहास ।

चतुर्थ पत्र-—धर्मशास्त्र (—राजशास्त्र, नागरिकशास्त्र, संपत्तिशास्त्र) :—

(क) मनुस्मृति, अध्याय ७

(ख) सरल-भारतीय-शासन, भगवानदास केला कृत

(ग) नागरिक-शास्त्र, कन्हैया लाल वर्मा कृत

(घ) अर्थशास्त्र-प्रवेशिका (इंडियन प्रेस, प्रयाग)

शास्त्री परीक्षा में विभिन्न विशिष्ट विषयों का पाठ्यक्रम नीचे दिया जाता है । छात्रों को अपने अपने विशिष्ट विषय के साहित्य के विकास के सामान्य इतिहास को भी जानना चाहिये ।

खण्ड	पत्र	पूर्णिक
<b>शुक्लयजुर्वेद (माध्यन्दिन शाखा)</b>		
१	१ शुक्लयजुःसंहिता, सस्वर मूलमात्र, अध्याय ३१-४० ...	५०
१	२ याज्ञवल्क्यःस्मृति का आचाराध्याय ...	११
	गृह्य-षोडश-संस्कार-प्रयोग (संस्कार भास्करानुसारी) कुण्ड-मण्डपसिद्धि, विट्ठल दीक्षित कृत ...	३५
२	१ सिद्धान्तकौमुदी की स्वर-वैदिक-प्रक्रिया ...	४०
	याज्ञवल्क्य शिक्षा ...	१०
२	२ शुक्लयजुःसंहिता के अध्याय १-३, १६, ३१ का सस्वर पद-पाठ । क्रमपाठ अध्याय १ का ।	
	जटा, घन अध्याय ३१ के ...	३५
	जटादि विकृतिलक्षण ...	१५
३	१ शुक्लयजुःसंहिता, महीधरभाष्य सहित, अध्याय १-८, ३१, ३६-४० ...	
	यजुःसर्वानुक्रम, उपरिनिर्दिष्ट यजुर्वेद के अध्यायों पर अर्थसंग्रह ...	३५
३	२ निरुक्त, अध्याय १-४ (स्वसंबन्धी निघण्टु के भाग सहित) ...	५०

\*सहायक पुस्तकें (१) संस्कृत साहित्य का संक्षिप्त इतिहास (विश्वनाथ भारद्वाज कृत)

(२) संस्कृत विद्या का इतिहास (कपिलदेव शास्त्री कृत)

(३) संस्कृतकविचर्चा (बलदेव उपाध्याय कृत)

(४) संस्कृत साहित्य का इतिहास (वेदव्यास कृत)

(५) वैदिक साहित्य चरित्रम् (पि० पि० सुब्रह्मण्यशास्त्री)

(६) निबन्धादर्श, परि० २७-३३ (म० म० गिरधर शास्त्री चतुर्वेदी कृत)

(७) भारतीय वाङ्मय के अमर रत्न (जयचन्द्र विद्यालंकार कृत)

(८) आर्य विद्या सुधाकर ।

संख्य पत्र

पूर्णांक

## कृष्णयजुर्वेद (तैत्तिरीय शाखा)

१	१	कृष्णयजुःसंहिता, सस्वरमूलमात्र, पंचम काण्ड के ६-७ प्रश्न तथा षष्ठ काण्ड के १-४ प्रश्न	...	५०
१	२	आपस्तम्बीय गृह्यसूत्र, अथवा हिरण्यकेशीयगृह्यसूत्र	...	२५
		गृह्यषोडशसंस्कारप्रयोग तालवृन्तनिवासिकृत, अथवा संस्कार-रत्नमालानुसारी	...	१५
		कुण्डः ण्डपसिद्धि	...	१०
२	१	सिद्धान्तकीमुदी की स्वर-वैदिक-प्रक्रिया	...	५०
२	२	कृष्णयजुःसंहिता, सस्वरमूलमात्र, षष्ठ काण्ड के ५-६ प्रश्न तथा सप्तमकाण्ड	...	३५
		अर्थसंग्रह	...	१५
३	१	तैत्तिरीयब्राह्मण, सस्वर मूलमात्र, प्रथमाष्टक के प्रश्न १-४	...	२५
		एकाग्निकाण्ड	...	१५
		कृष्णयजुःसंहिता के प्रथम काण्ड के प्रश्न १ का सस्वर पदपाठ, क्रमपाठ, जटापाठ, तथा घनपाठ	...	१०
३	२	कृष्णयजुःसंहिता सायणभाष्यसहित, प्रथमकाण्ड के १-४ प्रश्न	...	५०

## वेद (नैरुक्तप्रक्रिया)

२	१	ऋक्प्रतिशाख्य, पटल १-१०, १२-१८ (प्रश्नोत्तरों में सूत्रोद्धरण आवश्यक न होगा, पर विषयज्ञान होना चाहिये) वाजुनेयिप्रतिशाख्य, प्रतिज्ञा परिशिष्ट तथा भाषिक परिशिष्ट सहित ।		
		(प्रश्नोत्तरों में सूत्रोद्धरण आवश्यक न होगा, पर विषयज्ञान होना चाहिये)		

पाणिनीयशिक्षा । याज्ञवल्क्यशिक्षा ।

		जटादिविकृतिलक्षण	...	५०
२	२	आपस्तम्बीयधर्मसूत्र । मनुस्मृति, अध्याय १-६	...	५०
२	१	निघण्टु, अध्याय १-४ । निरुक्त, अध्याय १-६ । छन्दः-सूत्र (वैदिकछन्दः प्रकरणान्त)	...	५०
२	२	कात्यायनश्रौतसूत्र, अध्याय १-६ वेदांग ज्योतिष	...	५०

खण्ड	पत्र	पूर्णिक
३	१ निघण्टु, अध्याय ५। निरुक्त, अध्याय ७-१२ तथा परिशिष्ट। भाषाविज्ञान के सिद्धान्त (अर्थात्-भाषाविज्ञान का स्वरूप, विषय, प्रयोजन। भाषाविज्ञान का व्याकरण के साथ संबंध। निरुक्त तथा भाषाविज्ञान। भाषाविज्ञान तथा साहित्यिक भाषा। भाषा की रचना। रचना की दृष्टि से भाषाओं के वर्ग। भाषा का परिवर्तनशीलता-समयभेद से तथा देशभेद से। भाषाओं के परिवर्तन के कारण। भाषाविज्ञान की प्रक्रिया। भाषाविज्ञान और वर्णविज्ञान। संस्कृत वर्ण- माला का अध्ययन वर्णविज्ञान की दृष्टि से। भारत में बोली जाने वाली भाषाओं के परिवारों का तथा भारत यूरोपीय भाषापरिवार का अनिसंक्षिप्त परिचय)* ... ५०	
३	२ ईश, केन, कठ, माण्डूक्य, ऐतरेय, तैत्तिरीय, श्वेताश्वतर उपनिषद् छान्दोग्योपनिषद् अध्याय १—४ बृहदारण्यकोपनिषद्, अध्याय १—४ सांख्यतत्त्वकौमुदी ... ५०	
<b>प्राचीन व्याकरण</b>		
१	१ सिद्धान्तकौमुदी—स्वरवैदिकप्रक्रिया। पाणिनीयशिक्षा (स्वरप्रक्रिया में छत्रों की उदाहरणों पर उदात्तादि स्वरों के लिखने का प्रकार भी जानना चाहिये) उणादिपाठ (प्रकृतिप्रत्ययादि-कार्य-प्रदर्शनमात्र) ... ५०	
१	२ महाभाष्य, प्रथमाध्याय के प्रथमपाद के १—६ आह्निक... ५०	
२	१ सीरदेवीय परिभाषावृत्ति, अथवा, परिभाषेन्दुशेखर-परिष्कार रहित ... ५०	
२	२ महाभाष्य, प्रथमाध्याय के प्रथमपाद के सप्तम आह्निक से प्रथमाध्याय के तृतीय पाद पर्यन्त ... ५०	
३	१ महाभाष्य, प्रथमाध्याय के चतुर्थपाद से द्वितीयाध्याय पर्यन्त ५०	

\*इस विषय का अध्ययन निम्नलिखित ग्रन्थों की सहायता से किया जा सकता है।

- (१) तुलनात्मकभाषाशास्त्र अथवा भाषाविज्ञान (डा० मंगलदेवशास्त्री कृत)
- (२) भाषाविज्ञान (श्री तल्लिमोहन सान्याल कृत)
- (३) भाषाग्रहस्य (श्री श्यामसुन्दरदास कृत)



खण्ड	पत्र	पूणांक
३	२ निरुक्त, अध्याय १—४, ७ भाषाविज्ञान के सिद्धान्त, वेद (निरुक्त प्रक्रिया), तृतीय खण्ड के अनुसार ... ५०	

**विशेष सूचना—**महाभाष्य के प्रश्नपत्रों में तत्तद्भाग की अष्टाध्यायी से सूत्रों के अर्थ और उदाहरण भी काशिका के आधार पर पूछे जावेंगे।

#### नव्य व्याकरण

१	१ सिद्धान्तकौमुदी—स्वरवैदिकप्रक्रिया । पाणिनीय शिक्षा (स्वरप्रक्रिया में छात्रों को उदाहरणों पर उदान्तादि स्वरों के लगाने का प्रकार भी जानना चाहिये)	
१	२ शब्दरत्न सहित मनोरमा, स्वादिसन्ध्यन्त	
२	१ शब्दरत्न सहित मनोरमा, अजन्तपुलिङ्गादि—स्त्रीप्रत्ययान्त	
२	२ वैयाकरणभूषणसार	
३	१ परिभाषेन्दुशेखर	
३	२ निरुक्त, अध्याय १—४, ७ । भाषाविज्ञान के सिद्धान्त (प्राचीन व्याकरण शास्त्री के तुल्य)	

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१	१ माघकाव्य, सर्ग ३—९ । अभिज्ञानशाकुन्तल । उत्तररामचरित	
१	२ साहित्यदर्पण, परिच्छेद ७—१०	
२	१ नैषधीयचरित, सर्ग १—९ ... २५	
	कादम्बरी पूर्वार्ध ... २५	
२	२ साहित्यदर्पण, परिच्छेद १—६ ... २०	

**सूचना—**तृतीय तथा षष्ठ परिच्छेदों में उदाहरण रूप से दिये गये श्लोकों का उद्धरण प्रश्नोत्तरों में आवश्यक न होगा।

	मृच्छकटिक । रत्नावली । भागवत का प्रथम स्कन्ध, अध्याय १—१० ... २०	
	प्राकृत प्रकाश ... १०	
३	१ (क) नैषधीयचरित, सर्ग १०—१४, १७, २२ ... २५	
	(ख) वरदाम्बिका परिणयचम्पू	
	पाँच प्राचीन उत्कीर्णलेख :—	

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पत्र

पूर्णांक

- (१) रुद्रदामन् का जूनागढ़ शिलालेख ।  
 (२) महाराज चन्द्र का मिहिरीली स्तम्भलेख ।  
 (३) कुमारगुप्त का मन्दसोर शिलालेख (मालव सं० ४९३,  
 ५२९) । ...  
 (४) महाराज यशोधर्मन् का शिलालेख (मालव सं० ५८९) ।  
 (५) बीसलदेव का देहली सिवालिक स्तम्भलेख ... २५

३	२	कुवलयानन्द		
		अलिविलासिसंलाप ५ मशतक	...	३५
		जातकपुष्पमाला, प्रथम भाग, जातक १—२०	...	१५

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१	१	न्यायसिद्धान्तमुक्तावली, संपूर्ण	...	५०
१	२	विश्वनाथकृत गौतमसूत्रवृत्ति, अध्याय १ । अर्थसंग्रह ।		
		न्यायबिन्दु ...	...	५०
२	१	उपस्कारसहित वैशेषिकसूत्र । सांख्यतत्त्वकौमुदी	...	५०
२	२	न्यायसूत्रवात्स्यायनभाष्य	...	५०
३	१	गुणकिरणावली	...	५०
३	२	न्यायमञ्जरी का प्रमाण प्रकरण वेदान्तसार	...	५०

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१	१	अवच्छेदकत्व निरुक्ति जागदीशी	...	३०
		गौतम सूत्रवृत्ति, अध्याय १, ५ (१९४३ ई० से तत्त्व-चिन्ता- मणि का प्रत्यक्ष खण्ड का कुछ भाग)	...	२०
१	२	व्यधिकरणजागदीशी		
२	१	पक्षताजागदीशी		
२	२	सामान्यनिरुक्ति गादाधरी		
३	१	सव्यभिचार तथा सत्प्रतिपक्ष गादाधरी		
३	२	सामान्यलक्षणा जागदीशी	...	३५
		व्याप्त्यनुगम	...	१५

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१	१	वात्स्यायनभाष्य, न्यायवार्तिक सहित, अध्याय १—३		
१	२	प्रमाणसमुच्चय, प्रथमपरिच्छेद । शाबरभाष्य का प्रथम (तर्क) पाद तथा श्लोक वार्तिक		
२	१	प्रमाण-मीमांसा । प्रकरणपञ्चिका शालिकनाथ कृत, प्रमाण- भाग		

खण्ड	पत्र	पूर्णंक
२	२ प्रमाणवार्तिक, मनोरथनन्दि-वृत्ति-सहित	
३	१ क्षणभंगाध्याय । बौद्धाधिकार । वादरहस्य ।	
३	२ ईश्वरदूषण ईश्वरवादाधिकार कुसुमाञ्जलिप्रकरण	

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१	१ सांख्यकारिका तत्त्वकौमदी तथा गौडपादकृत भाष्य के सहित	५०
१	२ न्यायसिद्धान्तमुक्तावली	५०
२	१ भोजवृत्ति-सहित योगसूत्र । योगसारसंग्रह-विज्ञान-भिक्षुकृत	५०
२	२ सांख्यसूत्रवृत्ति अनिरुद्धकृत । तत्त्वसमास । पञ्चदशी, चित्रदीपप्रकरणान्त	५०
३	१ वेदान्तपरिभाषा । सांख्यसार । मीमांसापरिभाषा	५०
३	२ सांख्यप्रवचनभाष्य-विज्ञानभिक्षुकृत	५०

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१	१ अर्थसंग्रह । अधिकरण न्यायमाला, अध्याय १—३	
१	२ कात्यायनश्रौतसूत्र, अध्याय १—६ कर्कभाष्यानुसार सूत्रार्थ के सहित ।	३०
	रातपथब्राह्मण, प्रथमकाण्ड के प्रपाठक १—५	२०
२	१ मीमांसान्यायप्रकाश, तौतातितमतिलक, अध्याय १	३०
२	२ शास्त्रदीपिका, तर्कपाद । शाबरभाष्य, अध्याय १ ।	२५
३	१ शास्त्रदीपिका, प्रथमाध्याय के द्वितीय पाद से तृतीयाध्याय- पर्यन्त	५०

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३	२ शास्त्रदीपिका, अध्याय ४—६	३०

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पत्र

पूर्णांक

## वेदान्त

- १ १ वेदान्त-परिभाषा । अर्थसंग्रह  
 १ २ ईश, केन, कठ, प्रश्न, मुण्डक, माण्डूक्य, तैत्तिरीय, ऐतरेय उप-  
 निषद्  
 २ १ स्वसंप्रदायानुसारि-व्याख्या-सहित (छात्रों को प्रश्नोत्तर देते  
 हुए अपने अपने संप्रदाय तथा स्वाभ्यस्त टीका का निर्देश  
 करना चाहिये)

## (शांकरवेदान्त)

गौडपादीय-माण्डूक्यकारिका । पञ्चदशी, तृप्तिदीप-प्रकर-  
 णान्त ।

अथवा

## (रामानुजवेदान्त)

यतीन्द्रमतदीपिका । तत्त्वत्रय सभाष्य

अथवा

## (माध्ववेदान्त)

तत्त्वोद्योत । प्रमाणपद्धति ।

अथवा

## (निम्बार्क वेदान्त)

वेदान्ततत्त्वबोध । अध्यात्ममुधातरंगिणी ।

अथवा

## (वल्लभ वेदान्त)

शुद्धाद्वैतमार्तण्ड, सटीक ।

प्रमेयरत्नार्णव । ब्रह्मवाद ।

- २ २ ब्रह्मसूत्रशांकरभाष्य, अध्याय १ ।  
 चतुःसूत्र्यन्त भामती ।  
 चतुःसूत्र्यन्त श्रीभाष्य  
 ३ १ ब्रह्मसूत्रशांकरभाष्य, अवशिष्ट ।  
 तर्कपाद (अध्याय २ पाद २) की भामती । नाख्यतन्त्र-  
 कौमुदी ।

खण्ड	पत्र	पूर्णांक
३	२ भगवद्गीता, स्वसंप्रदायानुसारिव्याख्यासहित । ( सूचना-छात्रों को प्रश्नोत्तर देते हुए अपने अपने संप्रदाय तथा स्वाभ्यस्त टीका का निर्देश करता चाहिये )	

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१	१ प्रमाणमीमांसा, हेमचन्द्र कृत ...	२५
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१	२ सभाष्यतत्त्वार्थाधिगमसूत्र, उमास्वामिकृत ...	२५
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२	१ स्याब्दादमंजरी, भस्मिल्लिषेणकृत ...	२५
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२	२ गोम्मटसार, जीवकांड (कषाय-मार्गणाधिकार पर्यन्त) नेमिचन्द्रकृत ...	२५
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३	१ सन्मतितर्क, द्वितीयकांड, अभयदेवकृत टीका सहित ...	३५
	सप्तभंगीतरंगिणी, विमलदासकृत ...	१५
३	२ न्यायकुमुदचन्द्र, द्वितीय परिच्छेद, प्रभाचन्द्रकृत ...	२५
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१	१ न्यायप्रवेश ...	२०
	प्रमाणसमुच्चय, प्रत्यक्षपरिच्छेद ...	३०
१	२ न्यायविन्दु सटीक ...	३०
	विग्रहव्यावर्तनी ...	२०
२	१ माध्यमिकवृत्ति, प्रथमपरीक्षा ...	२०
	प्रमाणवार्तिक (मनोरथनन्दिनीवृत्ति सहित), प्रथम, द्वितीय परिच्छेद ...	३०
२	२ उदान, मुत्तनिपात, महापरिनिव्वाणसुत, मिलिन्दपञ्चह ...	५०
३	१ अभिधर्मकोश, सवृत्ति ...	५०
३	२ प्रमाणवार्तिक (मनोरथनन्दिनी वृत्तिसहित), तृतीय, चतुर्थ परिच्छेद ...	५०

संख्या पत्र पूर्णांक

### सर्वदर्शन

१	१	न्यायमुक्तावली ...	५०
१	२	सांख्यतत्त्वकौमुदी ...	३०
		योगसूत्रभोजवृत्ति ...	२०
२	१	मीमांसान्यायप्रकाश । अधिकरणन्यायमाला, १ अध्याय...	५०
२	२	वेदान्तपरिभाषा । चित्रदीपप्रकरणान्त पञ्चदशी । ...	५०
३	१	प्रमाणमीमांसा, पं० सुखलाल जी द्वारा संपादित । न्यायबिन्दु ...	५०
३	२	(क) सर्वदर्शनसंग्रह (चारवाक, रामानुज, पूर्णप्रज्ञ, नकुली- शपाशुपत, शैव, प्रत्यभिज्ञा, रसेश्वर दर्शन) ...	३५
		(ख) वाक्यपदीय—ब्रह्मकाण्ड... ...	१५

**विशेष सूचना**—यह आवश्यक है कि यथासंभव सरल संस्कृत में (या हिन्दी में) एक ऐसी नवीन पुस्तक निर्माण कराई जावे जिसमें विभिन्न भारतीय (यथा न्यायादि और अद्वैत, द्वैत, विशिष्टाद्वैत, जैन, बौद्ध आदि) दर्शनों के मुख्य सिद्धान्तों का वर्णन हो और जिसमें उनकी समानताओं तथा मौलिक एकता की भी विशेष व्याख्या हो। यह पुस्तक बनने पर दर्शन सम्बन्धी सब शास्त्री परीक्षाओं में पाठ्य पुस्तक के रूप में या सहायक पुस्तक के रूप में रखी जावे।

### धर्मशास्त्र

१	१	मनुसंहिता—कुल्लूकभट्ट कृत टीकासहित ...	५०
१	२	याज्ञवल्क्यस्मृति—मिताक्षरासहित (आचाराध्याय) ...	३५
		मीमांसापरिभाषा ...	१५
२	१	पारस्करगृह्यसूत्र—हरिहरकृतभाष्यसहित । आपस्तम्बधर्म- सूत्र ...	५०
२	२	न्यायमालाविस्तर, अध्याय १ ...	२०
		श्राद्धविवेक—रुद्रधरकृत ...	३०
३	१	कालमाधव । निर्णयसिन्धु का संवत्सरप्रकरण अर्थात् ... द्वितीय परिच्छेद ...	५०
३	२	याज्ञवल्क्यस्मृति—मिताक्षरासहित (प्रायश्चित्ताध्याय) प्रायश्चित्तविवेक—शूलपाणि कृत (महापातकप्रकरणान्त) ...	५०

### राजशास्त्र (पौरशास्त्र तथा संपत्ति शास्त्र के सहित)

१	१	शुक्नीति, अवशिष्ट
१	२	संपत्ति का उपभोग (साहित्य मन्दिर, प्रयाग)

खण्ड	पत्र	पूर्णांक
	धन की उत्पत्ति (रामनारायणलाल, कटरा, प्रयाग) अर्थविज्ञान (आदर्श कार्यालय, कानपुर)	
२	१ कामन्दकीयनीतिशास्त्र ।	
२	२ शासनपद्धति (डा० प्राणनाथ कृत) ब्रिटिश साम्राज्यशासन (दयाशंकरदुबे, भगवानदास केला ) संसार की संघशासन प्रणालियां (मध्यभारत हि० सा० समिति, इन्दौर) संसार शासन (भूगोल कार्यालय, प्रयाग)	
३	१ नागरिकशास्त्र (सीनियर कोर्स, यू० पी० सरकार द्वारा प्रकाशित)	
३	२ भारतीय अर्थशास्त्र (भगवानदास केला) भारतीयसंपत्तिशास्त्र (डा० प्राणनाथ) ग्रामीणअर्थशास्त्र (ब्रजगोपाल भटनागर)	
	<b>पुराणेतिहास</b>	
१	१ भागवत, दशमस्कन्ध का पूर्वार्ध सांख्यकारिका, नारायणतीर्थ की चन्द्रिका टीका सहित	
१	२ वायुपुराण, अवशिष्ट (अर्थात् मध्यमा में नियत भाग के अति- रिक्त)	२५
	इतिहास—भारतभूमि और उसके निवासी (पं० जयचन्द्र विद्यालंकार कृत)	... २५
२	१ भागवत, दशमस्कन्ध का उत्तरार्ध; एकादशस्कन्ध; लघुभागवतामृत	
२	२ इतिहास—चन्द्रगुप्त विक्रमादित्य (पं० गंगा प्रसाद मेहता कृत, हिन्दुस्तानी एकेडेमी द्वारा प्रकाशित) । प्राचीनलेखमाला, एक भाग ।	
३	१ शाण्डिल्यभक्तिसूत्र, स्वप्नेश्वर कृत भाष्य सहित । तत्त्वसन्दर्भ (प्रीति संदर्भ तथा भक्ति संदर्भ)	... २५
	भगवद्गीता, श्रीधरी सहित	... २५
३	२ इतिहास—मौर्य साम्राज्य का इतिहास (पं० सत्यकेतु विद्या- लंकार कृत) अशोक के धर्म लेख ( पं० जनार्दन भट्ट कृत) । प्रियदर्शि प्रशस्तयः (पं० रामाचतार शर्मा द्वारा संपादित)	

## गणित

- १ १ लीलावती तथा बीजगणित की उपपत्ति, विशिष्ट उदाहरणों के सहित ।
- १ २ रेखागणित, अध्याय ५, ६, ११, १२ । सरल त्रिकोण—मिति
- २ १ नवीनबीजगणित — करणी, घातक्रिया, अंकपाश, प्रस्तार—  
क्रिया, श्रेणीगणित, द्वियुक्पद—सिद्धान्त  
'इ'—सिद्धान्त, लघुरिक्त—सिद्धान्त,  
कनिष्ठ—फल—साधारण—ज्ञान, वर्ग—  
समीकरणमीमांसा (असंभाव्य राशि—  
ज्ञान सहित)
- २ २ नवीन—त्रिकोणमिति उच्छ्रिति तथा दूरत्व (height and  
' distance) त्रिभुजगणित, तथा  
विलोम सम्बन्ध के ज्ञानसहित
- ३ १ अव्यक्त—ज्यामिति
- ३ २ चलनकलन । तथा चलराशिकलन का साधारण ज्ञान

## सिद्धान्त ज्यौतिष

- १ १ रेखागणित, अध्याय ५, ६, ११, १२  
गोलीयरेखागणित, गोलापरिभाषा सहित
- १ २ सरलात्रिकोणमिति  
चापीय त्रिकोणमिति
- २ १ सिद्धान्त—शिरोमणि, गणिताध्याय
- २ २ सिद्धान्त शिरोमणि, गोलाध्याय
- ३ १ ग्रहलाघव की उपपत्ति
- ३ २ सूर्यसिद्धान्त । सूर्यसिद्धान्त के अनुसार पंचांगनिर्णय

## फलित ज्यौतिष

- १ १ नीलकण्ठी, तन्त्र १—२ (सोदाहरण)  
गोलापरिभाषा
- १ २ जैमिनिस्मृत । केरलीयप्रश्नरत्न ।
- २ १ बृहज्जातक
- २ २ सामुद्रिकरहस्य । रमलनवरत्न
- ३ १ नरपतिजयचर्या (नवीनसंस्करण)
- ३ २ सूर्यसिद्धान्त । पंचस्वरा



## आचार्य परीक्षा

आचार्य परीक्षा का पाठ्यक्रम नीचे दिया जाता है । (क) छात्रों को अपने अपने विषय के साहित्य के विकास के सामान्य इतिहास को भी जानना चाहिये । इस विषय के प्रश्न विभिन्न पत्रों में तथा निबन्ध के रूप में (द्वितीय खण्ड के चतुर्थ पत्र में) भी पूछे जा सकेंगे । (ख) न्याय आदि दर्शनसंबन्धी विषयों के छात्रों को प्राच्य तथा पाश्चात्य दर्शन के सामान्य इतिहास को भी जानना चाहिये । इसके लिये एक नई पुस्तक बनवानी चाहिये ।

### शुक्लयजुर्वेद (माध्यन्दिन शाखा)

खण्ड	पत्र		पूर्णांक
१	१	शतपथ ब्राह्मण अर्थसहित, काण्ड १ ...	२५
		पारस्कर गृह्यसूत्र (हरिहरभाष्यानुसार अर्थसहित) ...	२५
१	२	निरुक्त, अ० ७-१०, तथा परिशिष्ट । (स्वसंबद्ध निघण्टु के भाग के सहित) ...	५०
१	३	शुक्लयजुर्वेद प्रातिशाख्य-उवटकृत भाष्य सहित । ...	३५
		प्रतिज्ञापरिशिष्टसूत्र भाषिक परिशिष्ट सूत्र ...	१५
२	१	कात्यायनश्रौत सूत्र, अध्याय १-६, कर्कभाष्य सहित ।	
		आधानदर्शपूर्णमासपद्धति ...	५०
२	२	कात्यायनश्रौतसूत्र, अध्याय ७-११ (सीसान्त) कर्कभाष्यसहित ।	
		अग्निष्टोमपद्धति । ...	५०
२	३	न्यायमालाविस्तर, अध्याय १-३ ...	३५
		कात्यायनशुल्बसूत्र-महीधरभाष्यसहित ...	१५
२	४	निबन्ध (स्वशास्त्र संबन्धी) तुलनात्मक पुराणविज्ञान (Comparative Mythology) (इस विषय पर ग्रन्थ बनवाना चाहिये) ...	५०

### (ख) कृष्णयजुर्वेद (तैत्तिरीयशाखा)

१	१	तैत्तिरीयब्राह्मण, सस्वर मूलमात्र, तृतीयाष्टक के १-९ प्रश्न	५०
१	२	निरुक्त, अध्याय १-४, ७-८ (स्वसंबन्धी निघण्टु भाग के सहित) ...	५०
१	३	कृष्णयजुस्तैत्तिरीयसंहिता-सायणभाष्यसहित, प्रथमकाण्ड अवशिष्ट (प्रश्न ५-८) ...	५०
२	१	तैत्तिरीयप्रातिशाख्य-त्रिभाष्यरत्नव्याख्या-सहित ...	५०
२	२	आपस्तम्बश्रौतसूत्र, पश्वन्त (अथवा, सत्याषाढीय-श्रौतसूत्र पश्वन्त) आधानदर्शपूर्णमास-अग्निष्टोमपद्धति (स्वसूत्रा-नुसार) ...	५०

खण्ड	पत्र	पूर्णक
२	३ न्यायमालाविस्तर, अध्याय ७—१०	५०
२	४ निबन्ध तुलनात्मक पुराणविज्ञान (ग्रन्थ तय्यार होने पर) इस विषय पर नया ग्रन्थ बनवाना होगा	५०

### वेद (नैऋत प्रकिया)

- १ १ ब्रह्मसूत्र, किसी भी टीका के अनुसार, तदनुसारिणी उपपत्ति सहित ।  
(छात्र को प्रश्नोत्तर देते हुए स्वाभ्यस्त टीका का नाम लिखना होगा)  
पूर्वमीमांसासूत्र (शाबरभाष्यसहित), अध्याय १-३, ६ तथा ९ (केवल देवताधिकरण)  
अर्थसंग्रह
- १ २ शतपथब्राह्मण, प्रथमकाण्ड (केवल दर्शपूर्णमासप्रकरण)  
ऐतरेयारण्यक  
ऐतरेयब्राह्मण, पूर्वार्ध
- १ ३ ऋग्वेदसंहिता, (सायणभाष्यसहित), प्रथम मण्डल के सूक्त १—८०, ९१, ११३-११५, १२३-१२५, १३४, १५४-१५६, १६४, १८५, १९०, १९१ ।  
ऋग्वेदसंहिता, प्रथम मण्डल के सूक्त १६४ का आत्मानन्दभाष्य  
ऋग्वेदादिभाष्यभूमिका, स्वामी दयानन्दकृत ।  
ऋक्सर्वानुक्रमणी (परिभाषाप्रकरण तथा ऋग्वेद के उपर्युक्त भाग से संबद्ध)  
बृहद्देवता (ऋग्वेदसंहिता के प्रथममण्डलान्त)
- २ १ ऋग्वेदसंहिता (सायणभाष्यसहित), दशम मण्डल के सूक्त १-९६, १०८, १२१, १२५, १२६, १२९, १९०-१९१
- २ २ शुक्लयजुर्वेद (माध्यन्दिन) संहिता (महीधरभाष्यसहित)  
अध्याय १-८, ३१-४०  
कृष्णयजुस्तैत्तिरीयसंहिता (सायणभाष्यसहित), प्रथमकाण्ड के प्रश्न १-४  
अथर्वसंहिता (भाष्यसहित), काण्ड १-२, ११-१२ ।
- २ ३ वैदिक समालोचना । विभिन्न प्राचीन तथा नवीन (भारतीय तथा पाश्चात्य) वैदिक भाष्यकारों की भाष्य-पद्धतियों तथा तद्विषयक सिद्धान्तों का तुलनात्मक अध्ययन ।

**विशेष सूचना**—इस विषय के अध्ययन के लिये छात्रों को स्कन्द, उद्गीथ, माधव, सायण, भट्टभास्कर, स्वामी दयानन्द, मैक्स म्यूलर, रोट आदि वैदिक भाष्यकारों की भाष्यपद्धतियों का तथा निरुक्त के भाष्यकार दुर्गा तथा स्कन्द के भाष्यों से निरुक्त प्रक्रिया का समालोचनात्मक अध्ययन करना चाहिये ।

२

४ (क) निबन्ध

(ख) तुलनात्मक पुराणविज्ञान (ग्रन्थ तय्यार होने पर) —

वैदिक विषय के अध्ययन में सहायक पुस्तकें :—

(१) ऐतरेयालोचन

(२) निरुक्तालोचन

(३) आर्यविद्यासुधाकर

(४) वैदिक वाङ्मय का इतिहास, भाग १—३ । पं०  
भगवद्दत्तकृत

(५) ऋक्सर्वानुक्रमणी (बेंकटमाधवकृत)

(६) 'उषा' पत्रिका में पं० सत्यव्रत सामश्रमी के लेख

(७) सायण आदि भाष्यकारों के विभिन्न वैदिक ग्रन्थों के भाष्यों के उपोद्धात ।

### प्राचीन व्याकरण

१	१	महाभाष्य अध्याय ३—५	...	...	५०
१	२	वैयाकरणभूषणसार तथा अर्थसंग्रह	...	...	५०
१	३	प्रदीप, प्रारम्भ से तीसरे आह्निक पर्यन्त विवरण, आह्निक १ ।			
२	१	लघुमञ्जूषा (वृत्तिनिरूपण, आकांक्षायोग्यतासत्ति— तात्पर्य निरूपण)	...	...	५०
२	२	महाभाष्य, अध्याय ६—८	...	...	५०
२	३	वाक्यपदीय	...	...	५०
२	४	निबन्ध (स्वशास्त्रसंबन्धी) स्वशास्त्रीय व्युत्पत्ति प्रदर्शन	...	...	५०

**विशेष सूचना**—महाभाष्य के प्रश्नपत्रों में तत्तद्भाग की अष्टाध्यायी से सूत्रों के अर्थ और उदाहरण भी काशिका के आधार पर पूछे जावेंगे ।

खण्ड	पत्र	नव्य व्याकरण	पूर्णांक
१	१	शब्देन्दुशेखर, अजन्तपुल्लिगान्त	५०
१	२	महाभाष्य, आह्निक १—४	२५
		न्यायसिद्धान्तमुक्तावली, अनुमानखण्डान्त	२५
१	३	लघुमञ्जूषा, स्फोटान्त	५०
२	१	शब्देन्दुशेखर, अजन्तस्त्रीलिङ्गादि-कारकाव्ययी-भावान्त	५०
२	२	महाभाष्य, आह्निक ५—९	२५
		न्यायसिद्धान्तमुक्तावली, अवशिष्ट	२५
२	३	वाक्यपदीय (प्रथम काण्ड)	२५
		व्युत्पत्तिवाद, प्रथमाकारकान्त	२५
२	४	निबन्ध (स्वशास्त्र संबन्धी)	५०
		स्वशास्त्रीयव्युत्पत्तिप्रदर्शन	५०
		साहित्य	
१	१	काव्यप्रकाश, उल्लास १—४	३५
		नाट्यशास्त्र, अध्याय ६ (अभिनवगुप्तकृत विवृति सहित)	१५
१	२	काव्यप्रकाश, उल्लास ५—१०	५०
१	३	सरस्वती कण्ठाभरण, चित्रप्रकरण	१०
		न्यायसिद्धान्तमुक्तावली, अनुमानखण्ड, शब्दखण्ड विक्रमांक	२०
		देवचरित महाकाव्य	२०
२	१	ध्वन्यालोक	५०
२	२	रसगंगाधर, उत्प्रेक्षानिरूपणान्त	५०
२	३	(क) भारतचम्पू	२५
		(ख) काव्यनिर्माणशक्ति प्रदर्शन	२५
		इस पत्र के लिये छात्र निम्नलिखित ग्रन्थों से सहायता ले सकते हैं :—	
		(१) देवेश्वरकृत कविकल्पलता ।	
		(२) हलायुधकृत कविरहस्य ।	
		(३) धर्मदास कृत विदग्धमुखमण्डन ।	
		(४) राजशेखरकृत काव्यमीमांसा ।	
		(५) वेंकटाध्वरकृत लक्ष्मी सहस्र तथा विश्वगुणादर्शचम्पू ।	
		इनके अतिरिक्त संस्कृत पत्रिकाओं से समस्यापूर्तियों को तथा 'हंसाष्टक' (म० म० गंगाधरशास्त्रिकृत) जैसी श्लेषमय कविताओं को भी देखना चाहिये ।	
२	४	निबन्ध (स्वशास्त्र संबन्धी)	५०
		आधुनिक साहित्य समालोचनापद्धति	५०

खण्ड

पत्र

पूर्णांक

समालोचनापद्धतिज्ञान के लिये सहायक पुस्तकें :—

- ( १ ) साहित्यालोचन, बा० श्यामसुन्दरदास कृत  
 ( २ ) रघुवंशविमर्ष  
 ( ३ ) मेघदूतविमर्ष  
 ( ४ ) कविषं च, विष्णुशास्त्री चिपलूनकरकृत  
 ( हिन्दी अनुवाद नवलकिशोरप्रस, लखनऊ से प्रकाशित )  
 ( ५ ) 'प्राचीन साहित्य' रवीन्द्र बाबू कृत ( हिन्दी अनुवाद )

## प्राचीन न्याय वैशेषिक

१	१	कुसुमाञ्जलिप्रकरण ...	५०
१	२	न्यायमंजरी—प्रमेय प्रकरण ...	५०
१	३	न्यायवार्त्तिक ...	५०
		न्यायवार्त्तिकतात्पर्यटीका ( त्रिसूत्रोपर्यन्त )	५०
२	१	न्यायलीलावती ...	५०
२	२	आत्मतत्त्वविवेक, परिच्छेद १—२ ...	५०
२	३	आत्मतत्त्वविवेक, परिच्छेद ३—४ ...	५०
२	४	( क ) निबन्ध ( स्वशास्त्र संबन्धी ) ...	२५
		( ख ) पश्चिमीतर्क—'तर्कशास्त्र' ( गुलाबरायकृत )	२५

## नव्य न्याय

१	१	अवयवगादाधरी ( प्रतिज्ञालक्षणान्त ) ...	३०
		केवलान्वयि प्रकरण जागदीशी ...	२०
१	२	व्युत्पत्तिवाद, द्वितीयाकारकान्त ...	५०
१	३	शक्तिवाद ...	५०
२	१	प्रामाण्यवाद गादाधारी ( प्रथमा—विप्रति—पत्तिपर्यन्त ) ...	३०
		तर्कमाथुरी ...	२०
२	२	अनुमितिगादाधरी ( स्मृतिसंस्कारकार्यकारण भावपर्यन्त )	३०
		उपस्कारसहित वैशेषिक—सूत्र ...	२०
२	३	न्यायसूत्र, वात्स्यायनभाष्य सहित	३०
		हरिदासीसहित कु सुमांजली ...	२०
२	४	( क ) निबन्ध ...	२५
		( ख ) पश्चिमीतर्क 'तर्कशास्त्र' ( गुलाबराय कृत ) ...	२५

खण्ड	पत्र	सर्वन्याय	पूर्णांक
१	१	वादन्याय (धर्मकीर्तिकृत), शान्तरक्षितकृत, टीका सहित । वात्स्यायनभाष्य ५/२, न्यायवार्तिक तथा न्यायवार्तिकतात्पर्य टीका सहित न्यायमंजरी का निग्रहस्थान-प्रकरण	५०
१	२	अनेकान्तप्रवेश (हरिभद्रकृत) युक्त्यनुशासनसूत्र	५०
१	३	प्रमाणवार्तिक स्ववृत्तिटीका (कर्णकगोमि कृता)	५०
२	१	प्रमाणवार्तिकभाष्य, संपूर्ण	५०
२	२	तत्त्वचिन्तामणि (मूलमात्र)	५०
२	३	तत्त्वसंग्रह (मूल) खण्डनखण्डखाद्य-प्रमाणपरिच्छेद	५०
२	४	(क) निबन्ध (स्वशास्त्र संबन्धी) (ख) पश्चिमीतर्क-‘तर्कशास्त्र’ (गुलाबरायकृत)	२५

### संख्या—योग

१	१	कठ और श्वेताश्वतर उपनिषद्-शांकरभाष्य सहित कपिलदेववृत्तिसंवाद (श्रीमद्भगवद्गीता से)	३५
१	२	मधुसूदनीटीकासहित श्रीमद्भगवद्गीता	५०
१	३	वेदान्तसूत्र, शांकरभाष्य सहित (तर्कपादान्त)	५०
२	१	माठरभाष्यसहित सांख्यकारिका । क्षेमानन्दकृत सांख्यतत्त्व- विवेचन	३५
		जनकपंचशिखसंवाद (महाभारत से)	१५
२	२	वाचस्पत्यसहित योगसूत्रभाष्य, पाद १—२ योगवार्तिक, पाद १—२	५०
२	३	वाचस्पत्यसहित योगसूत्रभाष्य, पाद ३—४ योगवार्तिक, पाद ३—४	५०
२	४	(क) निबन्ध (ख) मनोविज्ञान—‘मनोविज्ञान’ (प्रो० सुधाकरकृत)	२५

विशेष सूचना—निबन्ध के लिये निम्नलिखित पुस्तकें  
सहायक रूप से छात्रों को पढ़नी चाहिये:—

(१) योगवासिष्ठ-वैराग्यप्रकरण ।

भगवद्गीता—लोकमान्य तिलक कृत

भाष्य तथा उसकी भूमिका ।

## पूर्व मीमांसा

खण्ड	पत्र		पूर्णांक
१	१	शाबरभाष्य, अध्याय ४—८	५०
१	२	शास्त्रदीपिका, अध्याय ९—१२	५०
		अथवा	
		भा दृदीपिका, अध्याय ९—१२	५०
१	३	श्लोकवार्तिक (शून्यवादान्त)	२५
		न्यायमुक्तावली—अनुमानखण्ड से	
		गुणनिरूपणान्त	२५
२	१	तन्त्रवार्तिक, अध्याय १	२५
		ब्रह्मसूत्र—शारीरकभाष्य—चतुःसूत्री	२५
२	२	न्यायरत्नमाला (नित्यकाम्यविधिविचारान्त)	२५
		भा दृरहस्य (द्वितीयाकारकान्त)	२५
२	३	प्रकरणपंचिका—शालिकनाथकृत	
		बृहती—प्रभाकरमिश्रकृत, प्रथमाध्याय का प्रथमपाद	५०
२	४	(क) निबन्ध (स्वशास्त्र संबन्धी)	२५
		(ख) 'कर्त्तव्य शास्त्र' (नागरीप्रचारिणी सभा द्वारा प्रकाशित)	२५
		शांकर वेदान्त	
१	१	छान्दोग्योपनिषद्—शांकरभाष्य सहित अध्याय ५—८	
		बृहदारण्यकोपनिषद्—शांकरभाष्यसहित अध्याय ३—४	
		वार्तिकसार, प्रथमब्राह्मणान्त	५०
१	२	न्यायसिद्धान्तमुक्तावली, अनुमानखण्ड चित्सुखी, परिच्छेद १	५०
१	३	सिद्धान्तलेशसंग्रह	५०
२	१	खण्डनखण्डखाद्य, परिच्छेद १	५०
२	२	विवरणप्रमेयसंग्रह, (प्रथमसूत्रीय द्वितीय वर्णकान्त)	५०
२	३	अद्वैतसिद्धि (प्रथम परिच्छेद) पक्षतावच्छेदक—निरुक्ति—पर्यन्त गौड़ब्रह्मानन्दोसहित	५०
२	४	(क) निबन्ध (स्वशास्त्रसम्बन्धी)	२५
		(ख) पाश्चात्य दर्शनः—'पाश्चात्यदर्शन' गुलाबरायकृत	२५
		रामानुज वेदान्त	
१	१	छान्दोग्योपनिषद् (रंग रामानुजभाष्यसहित)	
		अध्याय ५—८ । बृहदारण्यकोपनिषद् (रंग रामानुज भाष्य सहित)	
		अध्याय १—५	५०

खण्ड	पत्र	पूणीक
१	२ श्रीभाष्य, प्रथमाध्याय का प्रथमपाद, चतुः सूत्रीशेषान्त श्रुत प्रकाशिका । वेदार्थसंग्रह ...	५०
१	३ श्रीभाष्य, अवशिष्टभाग । आगम, प्रामाण्य ...	५०
२	१ न्यायपरिशुद्धि । शतदूषणी, वाद १—१० ...	५०
२	२ न्यायसिद्धाञ्जन । सिद्धित्रय ...	५०
२	३ तत्त्वमुक्ताकलाप—सर्वार्थसिद्धिसहित ...	५०
२	४ (क) निबन्ध ...	२५
	(ख) पाश्चात्यदर्शन (गुलाबरायकृत) ...	२५

#### माध्व वेदान्त

१	१ छान्दोग्योपनिषद् (अध्याय ५—८) सभाष्य बृहदारण्यकोपनिषद् (अध्याय १—५) सभाष्य ...	५०
१	२ ब्रह्म सूत्रभाष्यभाष्य (अध्याय १—२) जयतीर्थकृत तत्त्वप्रकाशिकासहित ...	५०
१	३ ब्रह्म सूत्रभाष्यभाष्य (अध्याय ३—४) जयतीर्थकृत तत्त्वप्रकाशिकासहित ...	५०
२	१ विष्णुतत्त्वनिर्णय (भेदवादान्त), टीकासहित ...	५०
२	२ न्यायसुधार, जिज्ञासाधिकरण ...	५०
२	३ तात्पर्यचन्द्रिका, प्रथमपाद ...	५०
२	४ (क) निबन्ध ...	२५
	(ख) 'पाश्चात्यदर्शन' (गुलाबराय कृत) ...	२५

#### निम्बार्क वेदान्त

१	१ छान्दोग्योपनिषद् (अध्याय ५—८) सभाष्य बृहदारण्यकोपनिषद् (अध्याय १—५) सभाष्य	
१	२ वेदान्तपारिजातसौरभ दशश्लोकी, वेदान्तरत्नमंजूषाख्यभाष्यसहित	
१	३ वेदान्तकौस्तुभ	
२	१ वेदान्तकौस्तुभप्रभावृत्ति, अध्याय १—२	
२	२ वेदान्तकौस्तुभप्रभावृत्ति, अध्याय ३—४	
२	३ अध्यासगिरिवज्र, अध्याय १—२	
२	४ (क) निबन्ध ...	२५
	(ख) 'पाश्चात्यदर्शन' (गुलाबराय कृत) ...	२५

#### बल्लभ वेदान्त

१	१ छान्दोग्योपनिषद्, (अध्याय ५—८) सभाष्य । बृहदारण्यकोपनिषद् (अध्याय १—५) सभाष्य	
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खण्ड	पत्र	पूर्णांक
१	२ अणुभाष्य, अध्याय १—२ । सप्रकाश	
१	३ विद्वन्मण्डन । तत्त्वार्थदीपनिबन्ध (सर्वनिर्णयप्रकरण), सप्रकाश	
२	१ अणुभाष्य, अध्याय ३—४, सप्रकाश	
२	२ तत्त्वदीपप्रकाश आवरणभंग सहित (भागवतार्थप्रकरण)	
२	३ वादावली । ग्रहस्तवाद, श्री पुरुषोत्तम जी कृत	
२	४ (क) निबन्ध ... २५ (ख) 'पाश्चात्यदर्शन' (गुलाबराय कृत) ... २५	

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१	१ सूत्रकृतांग, प्रथमश्रुतस्कन्ध के २ अध्ययन—शीलाकाचार्य की टीकासहित । भगवतीसूत्र (गोशालक अधिकार) १५वां शतक । ... २० गोम्मटसार—कर्मकाण्ड (त्रिचूलिकाधिकारपर्यन्त) नेमिचन्द्रकृत ... ३०	
१	२ राजवार्त्तिक १ला और ५वां अध्याय, तथा ४र्थ अध्याय का अंतिमसूत्र, अकलंक देवकृत ... ५०	
१	३ तत्त्वार्थश्लोकवार्त्तिक प्रथम अध्याय, विद्यानन्दिकृत ... ५०	
२	१ अष्टसहस्री—विद्यानन्द कृत ... ५०	
२	२ शास्त्रवार्त्तिसमुच्चय (यशोविजयकृत टीका सहित)	
३	६ स्तवक पर्यन्त ... ५०	
२	३ नयामृततरंगिणी—यशोविजयकृत ... ५०	
२	४ (क) निबन्ध ... २५ (ख) 'पाश्चात्यदर्शन' (गुलाबराय कृत) ... २५	

### बौद्धदर्शन

१	१ तत्त्वसंग्रह सटीक, प्रथमभाग (जिल्द) ... ५०	
१	२ तत्त्वसंग्रह सटीक, द्वितीयभाग (जिल्द) वादन्यायमूल ... ३५ ... १५	
१	३ विज्ञप्तिमात्रतासिद्धि विशिका, विशिकासभाष्य क्षणभंगाध्याय ... २० ... ३०	
२	१ प्रमाणवार्त्तिक स्ववृत्तिटीका (कर्णकगोभि) प्रथम परि० ... ५०	
२	२ प्रमाणवार्त्तिकालंकार, द्वितीय, तृतीय परि० ... ५०	
२	३ प्रमाणवार्त्तिकालंकार चतुर्थ परि० ... ३० वादरहस्य ... २०	

खण्ड	पत्र		पृष्ठांक
२	४	(क) निबन्ध ...	२५.
		(ख) 'पाश्चात्यदर्शन' (गुलाबराय कृत)	२५.
<b>दर्शन</b>			
१	१	न्यायसूत्रभाष्य । न्यायवात्तिक, अध्याय १	३५.
		हरिदासी सहित कुसुमांजलि	१५.
१	२	शंकरोपस्कार तथा प्रशस्तपादभाष्य संख्यानिरूपणान्त (कन्द- लोसहित)	
१	३	सांख्यप्रवचनभाष्य । योगसूत्रव्यासभाष्य प्रथमपादकी तत्त्ववैशारदी सहित	
२	१	वेदान्त सूत्रशांकरभाष्य । (भामती चतुः सूत्रो तथा तर्कपाद)	
२	२	शाबरभाष्य अध्याय १ । श्लोकवार्त्तिक (शून्यवादान्त)	
२	३	शास्त्रदीपिका (तर्कपाद) । तन्त्रवात्तिक, अध्याय १ प्रकरणपञ्चिका, पञ्चमप्रकरण ।	
२	४	(क) निबन्ध	
		(ख) 'पाश्चात्यदर्शन' (गुलाबराय कृत)	
<b>धर्मशास्त्र</b>			
१	१	याज्ञवल्क्यस्मृति का व्यवहाराध्याय—मिताक्षरासहित	३५.
		कौटिलीय अर्थशास्त्र, तृतीय अधिकरण (धर्मस्थाय)	१५.
१	२	विवादरत्नाकर—चण्डेश्वरकृत (स्तेयप्रकरण से प्रकीर्ण प्रकरणान्त) । वीरमित्रोदय का दायभाग	५०
१	३	ब्राह्मणसर्वस्व—हलायुधकृत	३०
		निर्णयसिन्धु के सापिण्ड्यप्रकरण और गोत्रप्रवरप्रकरण	२०
२	१	मीमांसान्यायप्रकाश	५०
२	२	जोमूतवाहनकृत दायभाग । नन्दपण्डितकृत दत्तक— मीमांसा षडशीति—नन्दपण्डितकृत	
		शुद्धिचन्द्रिकासहित	५०
२	३	द्वैतनिर्णय—नरहरिकृत	२५.
		व्यवस्थालेखन	२५.
२	४	(क) निबन्ध	२५.
		(ख) पश्चिमी कर्तव्यशास्त्र 'कर्तव्यशास्त्र' (नागरीप्रचारिणी सभा, काशी द्वारा प्रकाशित)	२५.

**विशेष सूचना**—माडर्न ज्यूरिस्पूडेन्स (Modern Jurisprudence) के विषय में एक नवीन ग्रन्थ बनवाना चाहिये । बनने पर उसको भी 'कर्तव्यशास्त्र' के साथ में रखना चाहिये ।

### पुराणेतिहास

खण्ड	पत्र	पूर्णिक
१	१	महाभारत, अनुशासनपर्व । धम्मपद
१	२	मार्कण्डेयपुराण । योगसूत्र भोजवृत्तिसहित
१	३	इतिहास—भारतीय इतिहास की रूपरेखा (जयचन्द्रविद्यालंकारकृत) मध्यकालीनभारतीयसंस्कृति (गौरीशंकर हीराचन्द्र ओझा कृत)
२	१	महाभारत, शान्तिपर्व, अध्याय १—२५२ ।
२	२	मनुस्मृति, कुल्लूकभट्टीयटीकासहित पंचदशी, चित्रदीपप्रकरणान्त
२	३	इतिहास—हिन्दूराज्यतन्त्र (जायसवालकृत) प्राकृतप्रकाश । भारतीयप्राचीनलिपिमाला (गौ० हीराचन्द्र ओझा कृत) पृष्ठ १—५०, तथा लिपि- पत्र, १—५, ६५
२	४	(क) निबन्ध ... २५ (ख) तुलनात्मक पुराणविज्ञान (comparative Mythology) । तुलनात्मक मतविज्ञान (Science of Religion) ... २५

**विशेष सूचना**—उक्त दोनों विषयों पर नवीन पुस्तकें बनवानी चाहियें । पुराणे-इतिहास-विषयक अध्ययन में छात्रों को निम्नलिखित ग्रन्थों से सहायता लेनी चाहिये :—

- (१) हर्षवर्धन—गौरीशंकर चैटर्जीकृत (हिन्दुस्तानी एकेडमी द्वारा प्रकाशित)
- (२) प्राचीनलेखमाला, भाग १—३ (निर्णयसागर प्रेस, बम्बई)
- (३) अन्धकारयुगीनभारत, (लेखक—काशीप्रसाद जायसवाल)
- (४) राजतरंगिणी
- (५) मेगस्थनीज का भारतवर्ष, (लेखक अवधविहारी शरण)  
(आरा नागरी प्रचारिणी सभा)
- (६) 'फाहियान' (लेखक—जगन्मोहन वर्मा, काशी नागरी-प्रचारिणीसभा) ।
- (७) 'सुंगयुत' लेखक—जगन्मोहन वर्मा (काशी नागरी प्रचारिणी सभा)

खण्ड

पत्र

पृष्ठांक

- (८) 'इत्सिंग की भारतयात्रा' लेखक—सन्तराम (इण्डियन प्रेस प्रयाग)  
 (९) पुराणनिरीक्षण  
 (१०) हिन्दूभारत का उत्कर्ष (चिन्तामणि विनायक वैद्यकृत)

## राजशास्त्र

- |   |   |   |
|---|---|---|
| १ | १ | अर्थशास्त्र, कौटिल्य कृत, पूर्वार्ध (अधिकरण १—३) तथा कौटिल्य की राज्यशासन व्यवस्था (गोपालदामोदर तामसकर, इंडियन प्रेस)<br>कौटिल्य अर्थशास्त्र मीमांसा (गोपालदामोदर तामसकर, इंडियन प्रेस) |
| १ | २ | समाजशास्त्र (सस्तासाहित्यमंडल, अजमेर)<br>सभ्यता का इतिहास (डा० वेणीप्रसाद)  |
| १ | ३ | वायुपुराण का प्रथम खण्ड, अध्याय १—३३<br>ऐतरेयब्राह्मण का राज्याभिषेक प्रकरण<br>हिन्दूराज्यतन्त्र (श्री जायसवाल), पहला खण्ड  |
| २ | १ | समाजवाद (श्री संपूर्णानन्द)<br>बोल्लेशेविज्म (श्री विनायकसीताराम संवटे)<br>सोवियटरूस (श्री जवाहरलाल)  |
| २ | २ | अर्थशास्त्र (कौटिल्य कृत, उत्तरार्ध)  |
| २ | ३ | नीतिवाक्यामृत (सोमदेवकृत)<br>राजनीतिरत्नाकर (चण्डेश्वर कृत)<br>राजनीतिप्रकाश (वीरमित्रोदय से)   |
| २ | ४ | निबन्ध  |

## गणित

- |   |   |  |
|---|---|--|
| १ | १ | (क) नवीन बीजगणित :—समीकरणमीमांसा, कनिष्ठफल<br>Convergence and Divergence of Series<br>(ख) नवीनत्रिकोणमिति (द्वितीयभाग)<br>(Long's Trigonometry, Part II) |
| १ | २ | चलनकलन   |
| १ | ३ | अव्यक्तज्यामिति, शेषभाग  |
| २ | १ | चलराशिकलन  |
| २ | २ | गतिशास्त्र तथा स्थितिशास्त्र   |
| २ | ३ | तुलनात्मक वर्णनात्मक सिद्धान्ति ज्योतिष  |
| २ | ४ | निबन्ध   |

खण्ड

पत्र

पूर्णांक

## सिद्धान्त ज्यौतिष

१	१	सिद्धान्ततत्त्वविवेक, त्रिप्रश्नाधिकारान्त
१	२	वास्तवचन्द्रश्चू गोमति प्रतिभाबोधक
१	३	भाभ्रम । धराभ्रम । वेदांग ज्यौतिष
२	१	सिद्धान्ततत्त्वविवेक, अवशिष्ट
२	२	तुलनात्मक नव्यसिद्धान्त (पुस्तक नियत करना होगी) । वेध
२	३	व्युत्पत्तिप्रदर्शन गणकतरंगिणी । ज्यौतिषसंबन्धी साहित्य का इतिहास
२	४	निबन्ध

## फलित ज्यौतिष

१	१	बृहत्संहिता, पूर्वार्ध
१	२	जातकपारिजात (मद्राससंस्करण)
१	३	होरास्त
२	१	बृहत्संहिता, उत्तरार्ध
२	२	बृहद्वास्तुमाला केशवीजातक
२	३	व्युत्पत्तिदर्शन
२	४	निबन्ध



सत्यमेव जयते

## ‘ज्ञानप्रभा’ परीक्षा

विशेष सूचना—‘ज्ञानप्रभा’ के प्रत्येक पत्र में १० अंक सुलेख के लिये सुरक्षित रहेंगे।

पत्र	पूर्णिक
१ लघुकौमुदी, अदादिगणान्त (प्रयोगसिद्धि सूत्रोद्धरण पूर्वक हिन्दी या संस्कृत में लिखनी चाहिये) ...	६५
शब्दरूपावली तथा धातुरूपावली (अर्थात् लघुकौमुदी के सुबन्त प्रकरण में आये हुए शब्दों के तथा अदादिगण तक आये हुए धातुओं के रूप)	२५
२ पंचतन्त्र का पंचमतन्त्र (अपरीक्षित कारक) (त्रिस्तनीकप्यादि अश्ली-लांश वर्जित गद्य पद्य भाग से प्रश्न पूछे जावेंगे) ...	१०
सूचना—द्वितीय पत्र में केवल ३० अंकों के प्रश्नों के उत्तर संस्कृत में पूछे जावेंगे।	
३ रत्न समुच्चय (स्टैन्डर्ड लिटरेचर कम्पनी, इलाहाबाद द्वारा प्रकाशित) से २, ५, ११, २३, २८, ३०, ३६, ३८, ४०, ४३ संख्या वाले पाठ भगवद्गीता के ११वें अध्याय से अर्जुनस्तुति (श्लोक ३६—४६) ...	१०
४ (१) अनुवाद (क) संस्कृत वाक्यों का हिन्दी अनुवाद ..	२०
(ख) हिन्दी वाक्यों का संस्कृत अनुवाद ..	३०
(२) हिन्दी—वाणीविलास, द्वितीय भाग (प्रकाशक रामनारायण लाल, इलाहाबाद) ...	४०
५ गणित—अभिन्न अर्थात् साधारण और मिश्र संख्याओं का संकलन, व्यवकलन, गुणन और भाग, सरल प्रायोगिक उदाहरणों के सहित	१०
६ (१) गृहप्रबन्ध और स्वास्थ्य—रक्षा ‘स्वास्थ्य शिक्षा’, पहिला भाग (प्रकाशक—रामनारायणलाल, बुकसेलर, इलाहाबाद)	५०
(२) विज्ञान की सरल बातें (प्रकाशक—रामनारायणलाल, बुकसेलर, इलाहाबाद) ...	४०

## ‘ज्ञानश्री’ परीक्षा

### प्रथम खण्ड

विशेष सूचना—ज्ञानश्री के प्रथम खण्ड के प्रत्येक पत्र में ५ अंक सुलेख के लिये सुरक्षित रहेंगे।

१ लघुकौमुदी, अवशिष्ट (प्रयोगसिद्धि सूत्रोद्धरण पूर्वक हिन्दी या संस्कृत में लिखनी चाहिये) ...	३०
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पत्र	पूर्णक
धातुरूपावली, अर्थात् लघुकौमुदी के अवशिष्ट धातुओं के रूप ...	१५
२ हर्षचरितसार, पं० वे० अनन्ताचार्यद्वारा संकलित (प्रकाशक—रामनारायण लाल, प्रयाग) दूतवाक्य, भासकवि कृत ...	४५
(द्वितीय पत्र में केवल १५ अंकों के प्रश्नों के उत्तर संस्कृत में पूछे जावेंगे)	
३ रघुवंश, सर्ग १३—१४	
भगवद्गीता, अध्याय १०—११ ...	३५
छन्दः (जैसा प्रथमा परीक्षा में रक्खा गया है) ...	१०
(तृतीय पत्र में भी केवल १५ अंकों के प्रश्नों के उत्तर संस्कृत में पूछे जावेंगे)	
४ (क) सावित्र्युपाख्यान, महाभारत (निर्णयसागर में मुद्रित, वनपर्व, अध्याय २९४—३००) ...	१५
(ख) संस्कृत से हिन्दी में और हिन्दी से संस्कृत में अनुवाद ...	३०
५ (१) गणित—भिन्न तथा त्रैराशिक के साधारण प्रश्न ...	३५
(२) फलित ज्योतिष—संवत्, अयन, ऋतु, मास, पक्ष, तिथि, वार, राशि, ग्रह, नक्षत्र का पंचांगीपयोगी ज्ञान (हीडाचक्र के आधार पर) ...	१०
६ (१) इतिहास—प्रथमा परीक्षा के तुल्य ...	२५
(२) भूगोल—प्रथमा परीक्षा के तुल्य ...	२०
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## ‘ज्ञान श्री’ की परीक्षा

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१ सिद्धान्तकौमुदी का विभक्त्यर्थ प्रकरण (लक्षण अर्थात् सूत्र और वार्तिक तथा उदाहरण मात्र)	
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लिंगादि—संग्रह—वर्ग—अमरकोश से (अमरकोश से शब्दों का केवल लिग मात्र पूछा जावेगा) ...	१५
२ प्रसन्नराघव । सद्बुक्त प्रकरण, चरक से ...	५०
३ किरात, सर्ग १—२	
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४ (१) मदालसोपाख्यान (मार्कण्डेय पुराण से) ...	२०
(२) संस्कृत निबन्ध तथा संस्कृत पत्र लेखन ...	३०
५ तुलसी रामायण, अयोध्याकाण्ड (पूर्वाध, अर्थात् हिन्दी कुसुमावली दूसरा भाग (इंडियन प्रेस, प्रयाग) ...	५०

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(ख) इतिहास—भारत का इतिहास	
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